

VARIOUS
INJURIES & ABUSES
IN
Chymical and Galenical
PHYSICK:

Committed both by
Physicians & Apothecaries,
DETECTED.

For the benefit of such, who being
Conscientious and Studious in Physick, aim
chiefly at the welfare of the Sick. And of
those Patients, whether Rich or Poor, who
are willing to preserve their *lives & healths*.

By Robert Godfrey, *Med. Londinensis*.

*Antimonium quamdiu vomitum aut sedes mo-
vet, & Mercurius revivificari potest; venena
sunt, nec boni viri Remedia.*

Licensed, Decemb. 1. 1673. Roger L'estrange.

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IN
Chemical and Galenic
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By Robert Goddard, M.D. London.

Printed by J. Sturges, at the Sign of the Gun, in St. Dunstons Church-yard, near the North Gate.

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TO THE READER.

READER,



Shall not go about to persuade thee, that this my Discourse saw the Press through the importunity of Friends, and that it was onely Pen'd for my own private use; seeing I at first design'd it for publick view; and to detect Abuses in Physick; seeing that instead of
A 3 being

To the Reader.

being perswaded to it, I was rather dissuaded from it, lest I by writing too tartly might offend some. To do which, after serious perpenſion, I was easily inclin'd, knowing it to be a weighty Matter to appear in Publick, especially with a Physical Discourse. Besides, I oft-times reflected on my years, and was thereby mightily disheartned, for all the many Advantages I had in a faithful Tutor, knowing that such a Discourse rather became some Gray-headed Physician, than one so young as my self. And for that cause I assure thee I would willingly have declin'd it, could I have had peace in so doing.

For though I knew I had wrote nothing dissentaneous with Truth, yet I suspected I might incur the anger of some selfish Physicians, as also of some incurious Apothecaries, whose own Consciences would tell them I wrote the Truth, and that they were such I spoke of, Selfish Physicians, I say, and Careless Apothecaries: For I
believe

To the Reader.

believe there is not any Learned True-hearted and Conscientious Physician, whether Chymical or Galenical, nor any Industrious Ingenious Apothecary can in the least be offended at this Discourse. But if any are, I care not, seeing a Publick Good ought to be preferred, before their Private Gain, and that I have content in what I have done; Seeing also whilst I detect Injuries in Physick, I mention not the Persons offending; and that

———*Licuit semperque licebit
Parcere Personis, dicere de vitis.*

*It hath been lawful, and will al-
wayes be,
To speak of Vice, but let the
Name go free.*

*Are any therefore displeased? 'Tis a
sign I have toucht them to the quick:
But such should rather be displeased with
themselves for being no wiser before, than
to*

To the Reader.

to do things worthy of sharp reproof; and to be so foolish now as to shew, by applying things to themselves, ~~that~~ they are the Persons decipbered, or at leastwise such. However, toucht or not toucht, I regard it not; and may well be allowed to find fault, seeing my most dear Father (I being young) was kill'd, Secundum Artem, through the deceit of the Physician and Apothecary, by taking a Preventive Purge: And seeing that I my self also in my younger years, had my Vitals so much weakned by their poisonous and debilitating Methods, that I believe, as long as I live, I shall fair the worse for it: But if they will not allow me to find fault, I am resolved to do it whether they will or no, whilst mens Lives and Healths are so little set by, and that Money is the only thing sought after, whilst 'tis little minded what Medicines are given for Relief to the Sick, so Money can be gotten by giving them; and so that if they die, we can but lay the blame on the Disease, and pretend we walkt according to
Art

To the Reader:

Art and Method: And whilst Sincerity and Charity are no Ingredients in Physick, and to add the good Samaritans part is out of fashion.

As to the study of Physick, I will assure you 'twas not my juvenile Design, nor did I enter on it till about seven years since, in the twentieth year of my Age. When coming to be intimately acquainted with a true-hearted Chymical Physician, and having been from my Youth a great lover of Art and Science, I, for diversion-sake, whilst I Tabled in the Doctor's House, and had his Physical Library at command, addicted my mind to the study of it: Hoping thereby onely to acquire so much knowledge in Medicine, as to keep me from being kill'd, as my Father had been by a Poysonous Dose: and to preserve my own health for the future, which had been formerly much impaired by bad Remedies.

Thus I proceeded, and before many years were past, my Fancy and Genius
was

To the Reader.

was wholly inclin'd to it, nor was there any Art or Science under the Sun which I so much fancied as Medicine; though sometimes when my Physical Studies had brought a wearisomeness, I now and then, for some years together, studied Astrology; but finding it a conjectural Art, and a thing that broke my peace, I wholly declin'd it. Then with the greater eagerness I fell on the study of Chymistry, nor regard I my Moneys; so that I, who alwayes bated Botchery, might have real Art: But spent hundreds of pounds Sterling to that end; which once attained, I hoped in my mind I might be profitable in my Generation, and benefit the miserable Sick.

But when after several years were past thus in study, I seriously considered the danger of working with such Physical Tools, or such Medicines as Books (the which are for the most part a Mass of Transcriptions, and things taken upon trust from one another) could afford me; forasmuch as many of those Recipe-Medicines,

To the Reader.

dicines, not only through their Earthy, and sometimes Poysonous Qualities, do more harm than good; but also through the confusedness of their Composition. I say, when I seriously considered this, I was afraid to attempt, being very loth to turn Experimenter; and as the Phrase has it,

Ludere cum corio humano.

I was also more frightened from it, by the untimely death of my Father, and by observing the Errors of Physicians. I then thought upon Helmont, and believed he wrote not so sharply for nothing, as also that Medicine (as he said) was abused. Which made me, having been hurt by Physick, know the better how to pity the Sick, and avoid all means of hurting them.

*But at length the Almighty favouring, and my good Friend dearly loving me: He confer'd his whole Knowledg in Pharmacy on me, and the result of above
twenty*

To the Reader.

Twenty years diligent search in Chymistry : Nor was I wholly ungrateful.

So that then being not the veriest Botcher in Medicine, and having the liberty daily to discourse with the Doctor, and the advantage to raise various Objections, and have them answered: I by diligent observance, by Operating, and by studying for several years, not sluggishly, having gain'd the knowledge of some Injuries in Physick :

Reader, for thy benefit (my Tutor being deceased) I have thought it fit to make them publick. If thou shalt ask whether or no I am or ever was a Member of the University, (for that is a thing carries a great face with it) I shall tell thee, Yes : But moreover assure thee, I was more happy than to spend years there about Genus and Species, and such unprofitable Notions and Arts, that could not at last teach me how to cure a cut Finger radically, much less a violent Disease.

To the Reader.

ease. Yet truly I exceedingly honour them, as they are Schools of Learning, and could wish they did not mind Words more than Things.

And prethee, Reader, don't ever the more undervalue this Discourse, because thou findest it neither dedicated to some Great Man, nor yet set off with flattering Verses in commendation of me and my Work. The last I disesteem, because though some ingenious Physical Tracts at a chance comes forth with some, and deserve them, yet almost every Mass of Collections, or Bundle of Insignificancies, have them to persuade the Reader to buy it. I am therefore resolv'd to have mine come simple and naked, that if thou likest it so, thou mayest buy it, if otherwise let it alone.

Nor did I not Dedicate it through want of those to whom I might have tendered it, or those who would willingly have

To the Reader.

have accepted on't: But that which made me not do it, was an unwillingness to footh and flatter any Man, and to follow the custom of ascribing all Vertues to One scarce acquainted with them. For I am somewhat of an humour differing from the generality, in that whilst they ascribe all Vertues to a Rich Man, I am prone to ascribe all Riches to a Vertuous Man: And to account him that is Wealthy and Vertuous, (for some such there are) to be rich in a two-fold measure. However to the most Vertuous of them, without Your most humble Servant Sir in the close of it, I should have tendered an unacceptable Gift: And therefore did not Dedicate, whilst I favouring more of a Rustick than a Courtier, could never yet frame my mouth to such artificial Speeches.

Besides, if I had dedicated it to the most Noble and Wealthy, he could not have preserv'd it from the censures of
the

To the Reader.

the meanest Peasant, much less from those of the Ingenious; whilst every one has the priviledg to speak his mind in his Chimney-Corner, and to censure and dispraise what he please. So that with or without a Dedication, I shall be counted and call'd a Fool, if I have writ like one, or have written what is prejudicial to Mankind. But if I have writ what's not disagreeing with Verity, nor detrimental to Humane Society, and the Nation, I shall be commended by the Impartial and Honest; which thing is as much as I expect; Knowing that it is impossible to please all men; And that what the Father of Lights does not bless and defend, will be but as Chaff, and will fade in spite of the greatest of Patrons. Also that he which builds on ought but the chief Corner-Stone, will come to confusion at last.

Therefore, Reader, without a Complement, or calling thee Courteous or Kind,
1

To the Reader.

I desire thee thorowly to view what I have
written, and if thou art benefited by it,
give thanks to the Almighty, and thou wilt
please thy Friend,

Robert Godfrey.

Various



VARIOUS INJURIES

AND
ABUSES,

IN BOTH
Chymical & Galenical
Physick, detected.



O hear the groans of the Sick
unsuccessfully lying under cure
from ill-applied and often-
times worse-prepared *Remedies*,
might, & undoubtedly would,
considering the daily growth
of *Diseases*, have excited the *Studios* in *Phy-
sick*; to a more curious pursuit, after such *Ver-*

truous Medicines, whose Piercing and Innocent Liveliness might extinguish the Venomous Characters of *Diseases*: and without any Additional Weaknings of *Nature* by poysonous *Medicines* and *Plebotomy*: have radically not cloakatively cured the Sick, had not too great belief in the Doctrines of *Galen*, an unwillingness in many to be Wise beyond the *Antients*, with too much adhering to *Sloth*: like the Taxes in the *Parable*, spoiled their good intents. But this happening in the time of Ignorance is scarce worthy of note, if with it we compare the Stubbornness and incuriousness of some in this Generation who oppose the breakings forth of fresh advantages in *Medicine*, whilst the poverty of the *Galenick* method is discovered; Some using and pleading for *Venomous Purges*, *Vomits*, &c. Taking a dirty besome to sweep a dirty house; and others using and defending *Blood-letting*, notwithstanding manifest, frequent, and Safe cures are daily done without it, yea more safely and certainly than with it.

The first of which, were not *Diseases* themselves, especially if they be of some long continuance, in a manner poysonous and Fermentive, and therefore to be withstood by *Alexipharmick* not Poysonous Remedies, would be somewhat pardonable: and so would the second, were not the *Blood* the nourisher, and cultivener of the whole Body; and by consequence

quence of the Stomach the prime preparer of nourishments. For doubtless, as *Anatomists* confess, the Various Arteries and Veins which it has, are bestowed on it, to nourish it, and that it may reap some of the fruit of its own Labour, after the subservient Digestions have fully matured it. Which thing considered: how hurtful is Phlebotomy that takes away the Blood which gives vigour to the Stomach?

And if the Blood is grown bad through a weakness in the *Ventricle*, and Scorbutick impurity introduc'd; think you ever to remove it through renewed Weaknings, and taking away from the Stomach part of that Blood which en-
vigorates, enlivens, and nourisheth it? Which you do when ever you breath a vein, seeing whilst it runs out or soon after, through the Bloods circulation, all parts are co-sharers in the loss. Therefore is *Phlebotomy* the direct way to make the Blood worse instead of taking away the Scorbutick impurity of it; because the Stomach being debilitated through a loss of that Crimson-juice will be more disabled for the future: whereby through weakness a worse Chyle being made, a worse nourishment will be sent through the *Vena Lactea* to the Blood, and the whole Fabrick of the body more impair'd. Therefore for a *Physician*, under pretence of relieving Nature, to rob her of her prime Treasury and Force, instead of fortifying her with *Medicines*;

is as equally ridiculous, as if one pretending to defend a Country already invaded, should take away from them a great part of their Ammunition, and Weapons.

To declare which more amply I will venture to Tautologize, and tell you 'tis unfit to take away the Blood, unless better can be put in its place. Which can no waies be rationally expected, because from a loss of that lively juice, a weakness (*as I said before*) is confer'd on the Stomach's, and other digestions, all parts being nourish'd therewith. But we ought rather to consider the cause of its impurity: to wit, whether it had its Original from the Air being so, or from any precedeing Digestions of the body caus'd by an *Ill-diet*, *overmuch Study*, *Grief*, or *Anxious* thoughtfulness &c. If from the first, to wit, impure air, whereby a forreign Ferment is bestowed on the blood and Stomach too: what good can be expected from opening a Vein, so long as the spurious Ferment in both Stomach and Blood is unremoved? seeing that good and bad will be left behind as well as emitted, and that the Vitals being weakened by it will be less able to subdue the spuriousness in the remainer. Besides, the Digestions being debilitated, will be hindered from thorowly concocting what shall be taken for nourishment, and thereby damnify the whole mass of blood, and produce a greater weakness, if the party be not vigorous, and active.

But

But if he is strong and Lusty he may outwear it as many robust stout people do ; who are accustomed to be bled once a year ; and by that means make it so customary, that their bodies expect it, in the absence of a good *Medicine*. Though such are not much to be heeded, because the loss of four ounces to one that is sick, is more injurious than thrice four to once that is strong and healthy.

But if the bloods impurity is from an error in the first shops of digestion, caus'd by those enormities mentioned, what good does Phlebotomy so long as the cause is not remov'd, and the Digestions send immature aids through debility ? For if it be granted that we make several ounces of blood daily, &c dismiss as much through the Pores of the Skin ; likewise that the blood is subject to mutation, by adhering to what succours are sent from the Stomach, as truly it is ; and that through deficiency and debility impurity enters the blood ; is it not agreeable and consentaneous to Reason, that after a thorow and perfect strengthening it, and removing the occasional cause, the same Crimson-juice should grow healthy again, whilst all digestions are gradually cleansed ? Yes 'tis. But this can no waies be better, and safer done than by Spirituous, Valiant, and Innocent Healers, seconded by a regular Diet. By such Healers I say as are assistant to Nature, and may help her to expel the Disease leaven,

and insinuate into the private recesses of Life ; such as may subvert all Forreign, Hostile ferments without craving the assistance of the Lancer.

For notwithstanding the Taunts and Negations of *careless Men*, such Medicines are to be found ; but I can assure them not by sleeping, nor only reading of Books ; which may be the cause some meer *Notionists* say thus of themselves, and discover their own Sloth by their Scoffs.

For all the boastings and Vain talks of these *Chymists* (say they) we can find no Remedies that can Dissipate a Fever certainly, and cure Scorbutick affects, without having recourse to Phlebotomy ; much less in a Pleurisy to deliver a Person from the Jaws of Death that is almost suffocated with blood. For surely had there been any such Medicines, we should have known them who have tumbled over so many Volumes.

But they should consider, that although to be well-read is a thing needful, and so requisite that he which is not deserves not the Name of a Physician ; yet that he, who on the contrary is so incumbent on his Books, as to neglect that most Material part of Pharmacy, the making & improving of Medicines by Pyrotechny, may doubtless pass for a good Scholar unless he be egregiously Dull, but will scarce work Wonders in Physick. Because good, vertuous and lively Medicines must cure the Sick, for all words : and such are not obtain'd without practice in making.

For

For if *Hippocrates* and *Galen* were well-studied and good Linguists: yet 'tis to be understood, that they spent not their whole time about the *Nominative case and the Verb*, or in Readings only, and subscribing to the errors of their Predecessors: but the greatest part in *Materia Medica*, and in procuring such noble Remedies as might credit a Physician; and cure the Diseases of their Age. For if the first of them had not, he scarcely ever had obtained such excellent *Medicines* as he did, wherewith to out-do all the Physicians of his time: had scarcely ever been solicited, and promis'd great Honours and Rewards, to attend on King *Artaxerxes's* Court, and stop a depopulating Plague in *Persia* that had baffled the Kings Physicians, and all other; and for his famous cures to have been by his Nation counted one descended of the Gods. Five hundred years after him was *Galen*: who for composition of Medicines and making them with his own hands, as also for curing or at least-wise palliating those Diseases which were Grassant in his dayes, was famous.

But seeing that as Generations succeeded maladies were entail'd on the world as well as lands, and do still grow worfe and worfe, through the intrusion of several Diseases, whose foot-steps were unknown to the Antients: it must needs be necessary, to exalt the Vertues of Medicines as much, as Diseases are exalted in Malignity, by

making them innocent, piercing, and lively ; and by with-drawing all nauseous, and hurtful qualities from them, whilst Agents are duely apply'd to Patients.

And for a Physician to affirm, or think, that no man is a Possessor of such lively innocent Remedies, as may safely, and certainly cure Diseases without Phlebotomy, because through either his Neglect, want of a *Physical genius*, or a faithful *Tutor*, to communicate the result of twenty or thirty years experience in *Pyrotechny*, he never was owner of such : or because he hath unsuccessfully tried, some weak if not *mischievous* Chymical Remedies, such as *Apothecaries* frequently buy of *incurious* and mercenary Operators, to wit, Spurious Mercurial, and ill-made Antimonial ones, that will purge and vomit unreasonably, or have the Mercury unslain : That are rather disturbers than aiders of Nature, and that were at their first entrance banisht the Laboratories, and Repositories of the Ingenious; who will harbour no Medicine that may not be safely taken by the healthy. I say, for such a one to undervalue, and defame those innocent, and vertuous Chymical remedies he never knew, nor experienced, and to affirm or think no Man a Possessor of such, because he himself is nor, is a thing both ridiculous, and idle. For he should call to mind the old Adage *vix gemma in trivio*; that things excellent are not found in common Roads;

Roads: And that the Poet tells us and that not untruly, *Gods sells Arts to sweats*; therefore not to readings only, though to be well-studied becomes a Physician.

This with many other such like absurdities I should scarcely have Detected, had I not prefer'd peace of mind, and the welfare of my Neighbour before my ease and leisure. Neither should I have thus attempted a publick discovery of some Injuries in Physick, caus'd through the Ignorance and conceitedness of some, and the *carelessness* and dishonesty of others. For when I observ'd some through a Vulgar abuse to make a prey of the People, and under the notion of preventing future Diseases, like *Lies* fatten themselves with Mens blood, or at leastwise grow rich by their miseries, and by the poysoning the good juices of the Body: and saw others, whilst Diseases themselves are in a manner poysonous, give poysons and venoms to the Sick to cure Diseases, take *Beelzebub* to cast *Beelzebub* out, and thereby hurt, and leave them worse than they found them, and exasperate the Disease if not kill them: beheld others also, whilst Nature is loaded and clog'd, give Medicines more clogging by far, and destructive to the Stomachs ferment. I say, when I beheld these things it made me to wonder not a little. Especially when I saw such *Poyson-mongers* were commonly they that depretiated Chymistry and its innocent remedies

medies (*like the Fox*) because they could not come at them.

For Chymical Remedies, say they to the People, are like fiery mettlesome Horses, that will, if you mount them, either carry you quickly to your Journeys end, or otherwise break your Neck, (*i. e.*) either quickly kill or quickly cure you. This I remember was once in my hearing objected against Chymistry by a favourer of *Galen*: And if by Chymical Remedies he meant such perverse *Mercurial* and *Antimonial* preparations as are made by Mercenary Operators, and retail'd by Apothecaries; as also Oyl of Vitriol, with other such like corrosive Medicines, which I am confident no Intelligent and Learned Chymical Physician, that regards the Life of his Patient, will make use of. If by Chymical Remedies he did mean such as those, I wholly agree to his assertion; and am so far from disproving what he or any other shall say against such that I give them my helping Hand.

Against

*Against Mercurial, and Antimonial
Remedies.*

FOR to unmask Mercury and Antimony, and to shew the Danger of such Medicines as are vulgarly made of them, was no small cause of my penning this Discourse: that I might admonish, and precaution those who are Lovers of Chymistry, and wish well to the Miserable Sick; not to endanger their credits, and the Health of their Neighbour by administering such mischievous things; nor yet vainly spend their time, own healths, and monies, in fruitlessly handling those Subjects.

For he that will tame them especially *Mercury*, had need to have as many eyes as Poets bestow upon *Argus*, and a well nigh Immortal *Menstruum*: had need have so much understanding in the more abstruse Philosophy, and in the gradual operations of *Nature*, as not to give credit to every *Fabler*, or else he will Labour in vain. As too many have done; some of whom I more than a little admired at, whilst they went, without reason or understanding, to build *Castles in the Air*: and promise themselves great things from a science they knew not, and an Art whose Theories they were ignorant of. And so like blind men groping in the Dark, whilst
through

through want of Study they want for no ignorance, hope to get something by hook or by crook, though it is but burn'd fingers for their pains.

Nor is there any thing much commoner amongs our Junior Chymists, after Reading two or three Authors that write Mysteriously, than after meeting with these words; *Mercury, Antimony, Gold or Sol, Luna or Silver, Venus, Sulphur* &c. To fall dismally foul on those Subjects, but chiefly the first four, till they have wel nigh made all their *Gold Volatile*. And whilst they inconsideratly put confidence in any author they meet with, as also in the literal sound of Enigmatical Writings; in seeking for the *Lapis*, invent ill-contriv'd things that must pass for strangely-good Medicines.

Not considering in the interim that those very Authors say, *where they have spoken plainly they have said nothing; and that where they have written Darkly, there is the Truth*; And that *Helmont* confesseth their Writings were but for excitements; also that Chymical Authors wrote not to be promiscuously understood by all, but that they might not be understood: lest (*said he*) in speaking plain we should cast Pearls before the unworthy. But 'tis no matter for that, they mind not what such *idle men* as *Helmont* say, for they are in the Right they think: and therefore without following Nature, or in the least under-

understanding her Laws, judging whatever they read must be so meant as they humbly conceive, presently go to work. Though there is no more reason to expect what they desire from their operations, than to hope a fire will be made of flint-stones and water, or a Horse generated from a Dog and a Tree.

Nor do they count themselves a little beholding to the Stars, if they meet with some *Lapiteaching* Books: but hugging themselves up in their Fancies conceit they all shal be ——— Yea, what will they not be? seeing commonly upon twice or thrice tumbling a Book over, & thoroughly believing such a thing is in Nature; having met with some passage that pleaseth not a little, though they understand neither head nor feet of the Discourse, they forthwith fall to work, and soon spend ten or twenty pounds in vain, and are at last as wise as at first. Therefore having scratcht their heads well for vexation, the Book must have the other slight reading, and perhaps we may have another Book to expound it; but their fingers itching to be *lapsing*, after a week or two spent in slightly tumbling the Book, to work they go afresh: & if they meddle not with the old Subjects, yet doubtless they have ingredients every whit as Foppish; which being likewise workt upon, after a perdition of their costs, they sit sopphishly down and lament, And some of these *Juniors* are so disingeniously witty, that be-
cause

cause such Authors talk of their *Mercury sublim'd, Precipitated Mercury, and Mercury of Mercury*, with other such like things: therefore forsooth to work they go on common *Quick-silver*, with *Sulphur, Sal,* and other adjuncts, adding also Gold that it may partake of the Solar Tincture; because (say they) if it have not the Tincture of *Sol*, how can it give it? (*Nobly Philosophiz'd!*) seeing *nil dat quod non habet*, nothing gives that which it has not. And thus when through tedious and repeated operations, they at last find not what they seek, to wit, their much coveted *Elixir* or *Lapis*: yet being unwilling to think they should work so long in vain, they begin to imagine *That their*——may we call it a Medicine? must needs be a succedaneum, or next in vertue to it; in regard 'tis made of Mercury and Gold, or perhaps of Mercury with some other adjuncts. And are somewhat confirm'd if they find it at a chance to do some good: For if at other times it does mischief, the Mercury being unslain, that they ascribe not to the Medicine, but to a mistaken or too great a dose.

Others also Reading such Books, and there most fortunatly meeting with the word *Antimony*: accordingly fall foul on't, and are resolv'd to get wonderful things from't whether *Antimony* can afford them or no. But when they also have spent much upon inconsiderate projects,
and

and can't come at the coveted *Elixir* or *Lapis* : yet being also unwilling that their Works, and expences, should produce nothing ; such *Hotch-potchly* mixtures must pass currant for Medicines : And though they Purge, and Vomit so notoriously that they are enough to Kill a horse ; yet must they have splendid Titles, to Gull the World with words.

And undoubtedly after this manner, whilst many were seeking for the *Lapis*, were most if not all those pernicious Mercurial, and Antimonial Remedies invented that currently pass in the *Shops*, and are taught by the Writers of the Beginnings of Chymistry. For there is scarce any name given by *Hermetick* writers to their *sciences* ; but the same, by some or other, has been given to some ill-contriv'd Medicine, which is founded on Mercury or Antimony.

This I thought meet to hint for the good of such, who are so extreemly *Lapified*, that meerly upon the account of getting the *Lapis Philosophorum* (though they oftner get the stone in the *Kidneys*) attempt the study of Chymistry : thereby losing much Silver in catching of Gold, & in unfortunately plundering the Golden fleece.

Whereas if they did but consider the sayings of those very Authors, That it requires the *whole man* ; which how can he that is incumbered with Physick allow ? also that many that sought if ever they got it, obtain'd it not under
nigh

nigh thirty years study and Labour: And that several Nobles, and Knights in pursuit thereof spent great part of their Estates before they obtained it; and some such never did get it, but spent vast sums of money in vain. I say if they did but consider this, it might put some stop to their procedure, and teach them so much wit as to keep their monies, and not venture it upon they know not what; as also to be better satisfied and inform'd about what they would have, before they set to operate.

Besides, many are dubious whether or no, there is such a thing as the *Lapis* in Nature. And truly for my own part, were it not that noble *Helmont* confesseth, that he had some of the Gold-making powder given him by a Friend of one *Evenings* acquaintance: and that he was *Constrain'd* to believe there was such a thing,

*Cogor credere lapidem
aurificum, & argen-
tificum esse: quia di-
stinctis vicibus manu
mea unius grani pul-
veris, super aliquot
mille grana argenti
vivi ferventis, projec-
tionem feci, adstante
multorum corona, &c.*

because he had made pro-
jection therewith several
times, and confirms the same
in diverse places of his writ-
ings. Were it not for this;
the lovers of the *Hermetick*
Science must pardon me if
I should desire my own
liberty in thinking. How-
ever I can assure you, I am so little an admirer
of their prescrib'd processes, because some of
them

them seemingly contradict other some; that I should count my self worthy of blame, if I should spend five pounds on five the most plausible receipts in their whole works: being better admonisht by the Dogs mishap in the Fable, that catching at the *Shadow* lost the *Substance*. But to return to our *Physical* affairs.

Let those who read *Helmonts* works, diligently observe, and they shall soon find, he speaks but sparingly, and Enigmatically of his Medicine the *Alkabeft*; which (as he saith) was the *Menstruum* whereby he reduced things into their first being: and without which he denies, that his *Horizontal Gold*, *Fixe of Venus*, and other his most potent Remedies may be made. Also they shall find, that without it he denies the destruction of *Vulgar Mercury*: and saith, that *Paracelsus* in speaking about his *Arcana*, doth commonly hide the Operation of his *Alkabeft*? Of which though I am not a Possessor, yet have I seen so much as to confirm me that *Helmont* wrote not like a *Novice*, and that such a thing is in Nature.

However in the absence thereof 'tis admirable that our *Mercury-mongers* and pretended *Helmontians*, will offer to meddle with that *Proterus*, who derides their endeavours: and make such a talking about rendering Gold volatile, and potable as also about extracting its *Tincture*, when *Helmont* plainly declares that he profited

more by the *Decoction* of a Simple than by its Potest: Med. potable juice. : For (saith he) after P. 486. that I knew how to unloose bodies by things agreeing with their radical Principles I then first began with a pleasant weariness to laugh at my foolish credulities, which caus'd me intimes past to dissolve Gold: yet I profited less by its potable juice, than by the *Decoction* of a simple. But after that I could dissolve Gold, and make it look like Butter, Rosin, and Vitriol, I no where found the Verimes attributed to Gold, because it was reluctant to our Ferments. I perceived therefore that Gold without its own proper corrosive is dead; Dead I say, unless it be radically pierced by its own Corrosive.

Elsewhere he saith 'tis impossible to alter Gold radically without the aid of one only Liquor: which I dare warrant you is not *Aqua Regis*, or any such pitiful Corrosive. Besides, if the Almighty, who is the God of the Poor as well as Rich, hath made all Nations of the Earth curable as saith the *Holy Scriptures*, it need not be doubted but in the absence of Gold Salutiferous Medicines may be found. Yet seeing all the harm Gold in a Medicine can do, in regard 'tis not corrosive, is the *increasing* an Apothecaries, or Doctor's bill, and making the Patients purse lighter; I shal let it here alone, & speak of *Mercury* Against which I can't say enough, so long a 'tis not kill'd, and its malignity wholly destroyed

stroy'd. Which I believe all the *Vizards* of Salts, and other adjuncts will be in no wise able to do; it being a Body more strong, than to suffer Death through such. Of which I can speak partly from experience; having not only operated on it with my own hands, to make it confess its vertues; But moreover seen two others variously attempt, to fix, open and subdue it, whilst it apparently derided their endeavours, and made us conclude with *Helmot*, *Nec mori potest per machinamenta sublunaria hujus seculi*, to wit, that it can't die through the sublunary engins of this World. He confesseth indeed it may be radically pierced and divided by the *Alkabess*; but he deems not that a sublunary Engin, seeing 'tis an *immortal Menstruum*; & in resolving all bodies into their first being, burns up their hurtful qualities, and sets their Vertues at Liberty. For (saith he) the Common People burn with fire, we with Water.

But doth not *Helmot*, in his *Ignotus Hydrops*, highly commend *Mercurius Diaphoreticus*, and say, that it being once obtain'd is sufficient for many 100 sick people, as also for him that is a *Physician*, and his Son? Yes he does: but adds moreover, "That that thing

may succeed according to thy de- P. 521.

"fire, the *Mercury* ought to die,

"without any association of external salts, or

"fellowship of Forreign Spirits. Yet 'tis meet

“ that it so die, that in the Chariot a living being may remain, which may be able in the “ middle life of the *Mercury*, to carry it to its appointed places. A little before he also declares, that in the Dropsy, *Paracelsus* commends his *Pracipiolum*, or *Mercury* drawn dead out of its mine: where the word *his*, plainly shews it was not the common *precipitate*; neither is that dead. And he more fully manifests that *his* was not the common, by quoring *Paracelsus* saying; that he reverenceth and admires the endowments of simples as they arose from God, but not as they are a kin to Mineral *Mercury*. Which *Pracipiolum*, saith *Helmont*, is difficult to be obtained; doubtless more difficult than the *Vulgar* *Precipitate*.

I could heartily wish they would for the future be admonish’d, and not refuse to learn at a cheaper rate than an utter loss of their expences: Seconded with a ruine of their healths by its volatile fumes, if not a destruction of their Neighbour by the Medicine. Such rash, and heedless, procedures in handling *Mercury* and *Antimony*, whilst they sought they knew not what, and despised the footsteps of *Nature*; being doubtless one cause that *Chymistry* in former Ages was so exceedingly undervalued. And the Medicines (if we may call them so) produced by its Professors, so very much exclaim’d against, and shun’d.

And

And what ever some opine, and imagine concerning *Mercury's* being the *basis* of the *Alkabeſt*: were I willing to declare my ſentiments concerning it; I could eaſily prove, and back my aſſertions with Authority of good Authors that that neither it, nor *Antimony* is the Parent of the *Alkabeſt*, nor any ways contributing to its ſtructure: and that they who think they are are no better than hood-winkt; will doubtleſs by operating on them prove *dangerous* knowers; and be *Adeptiſts* at *Latter Lammas*. This the *Learned*, and *Ingenious* may find with facility, if they ſtudiouſly peruſe, and thorowly compare, and digeſts the ſayings of its *Wiſe-Poſſeſſors*: eſpecially if they bring all things to a *Rational Taſt*, and to a *Poſſibility* in *Nature*.

But as for the more *Ignorant* and *Unlearned* ſort of *Chymiſts*, 'tis in vain to admoniſh them; for they dearly love to buy Wit, or at leaſt-wiſe they commonly do ſo: as being thoſe that dote on *Mercury* and *Antimony*, and expect wonders from them. For aſſoon as they get them into their *clutches*, having huddled over ſome *wonderfull* Author; they think they ſha'l be for ever made, and can talk of little elſe but *Arcana*: ſuch as *Aurum Horizontale*, the *Lapis Philoſophorum*, or *Glaubers Aurum portable*, which many times they ſo long purſue till they have well-nigh ſpent all their *Aurum*

Portabile, and obtain the *Vast* secret of making *Card-matches*.

And though *Helmont* (whose Disciples they would fain be counted) doth tell them, *that Mercury so long as it may be reviv'd, and Antimony so long as it purge or vomit, are Poysons, and not the Remedies of a good man*: yet will they sometimes drive a *subtil* Trade with such *Mercurial* and *Antimonial* Medicines, that either Purge, or Vomit, and have the *Mercury* not slain; till by the Death of several and loss of their own credits, they are somewhat startled. But they do not intend to leave them so. For *Noble Mercury* and dear *Antimony* is their *All-in-all*; take them away and you half undo them. Well, let them keep them for all me; for I had rather they should run hazards with their Patients, than I. And now to speak concerning *Antimony*, and Medicines made of it.

Which cannot possibly be enough disprais'd, so long as they either *Purge* or *Vomit*, because by such many are hurt and some do loose their lives.

And notwithstanding the *Galenists* blame the *Chymists* for using hazardous remedies, and pretend, whilst they themselves use Poysons, to go safely to work; Yet who are more subject to give *venomous* Antimonial Medicines than they are? None I am perswaded. For with
such,

such, which are bought of *Mercenary Chymists*, the Apothecaries Shops are well (or rather *badly* being they are Poysons) furnished. And amongst many other perverse things called Medicines, there is *Crocus Metallorum*, a remedy fitter for a *Horse* than for a Man, though enough to infect & hurt the Stomachs of either, and of which there is such a Dose sometimes prescribed, that 'tis enough to make a well-man Sick, and almost *Vomit his Heart out* as the People phrase it.

But 'tis no matter for that, the Doctor he must have his *Fee*; which he well deserves were the Medicine good. And if the Patient happens to be kill'd by means of it, 'tis but the Doctors laying the fault upon the *malignity* of the Disease, (though had one in health taken it 'twould almost, if not altogether have kill'd him) and telling you the Patients time was come; also that he prescribed *secundum Artem*; and then all will do well, and 'twill be fundamentally done. So the *Earth* must hide his fault.

But I believe, if any amongst you should be so inhumane, as with a weapon to wound one to Death; and plead afterwards, *that you could not help it, for his time was come*, 'twould be counted but a shallow excuse. For that *God* had permitted such a thing to come to pass is Apparent: ye doubtless was not his time

so come, but that if the *Weapon*, (as it should have been) had been kept out of his *Bowels*, he might have lived *many* years longer. In like manner after taking a Poysonous Remedy, that destroyes the life of his Patient; though the Doctor to excuse himself tell you his time was come: yet grant me leave to tell you, had *innocent* Remedies been given, he might doubtless have liv'd some years longer.

But if the Doctor prove so happy as not to kill, yet if the Disease is stubborn, and deeply imprest through the vigour of the Stomach, or some other noble Bowel, failing, the Disease not being *Acute* but *Chronick*, 'tis much if it is not exasperated by such *Poysons*, (I may not well call them Medicines) and if the Patient is not made worse by much. Whereas were it not much better for the Physicians *Credit*, and the Patients *good*, to give such Medicines as are *harmlesse*, yet *cleansing* and *Vertuous*? Yes it must needs. Only such are gain'd by *Sweats*, as well as *Readings*; both which together agree well.

But to speak in a word; I verily believe there are several Physicians, who would not take some such *Vomits*, as they order for their *Patients* for *twenty* pounds sterling: however I speak seriously, if they would, I would not for *thirty*; and therefore should *think* my self exceedingly Wicked, if I should give such
a Vomit

a Vomit to another. These are commonly given under pretence of *cleansing* the Stomach; but it oftner defiles it, and lays the foundation of future weakness. I speak experimentally: for I heretofore, in my youthful dayes; took severall of them, according as I was ordered, to my small comfort but great hurt: away with such *poysinous* Medicines; away with them.

And not go to prescribe *Crocus Metallorum* for a Vomit, as one did not long since; and the *Apothecary* in a jest shewing the Bill said 'twas a great deal too much: and he might have added as fit to *Kill as Cure*. But being askt why he would send it, answered *What was it to him, he must do as the Doctor ordered*. The event of which I have not heard of, by reason the Patient liv'd far off in the Country. But a *Lady in the West of England*, a few years since took a Vomit that was prescrib'd for her: and the *poysen* being great she never left *vomiting* till she *died*: as her Daughter told, complaining against *poysens* to my friend a Chymical Physician. *Helmont* also in one place gives an account, of three Persons which were destroy'd by Vomits: one of whom was his Wifes Brother, and the other two were young Noble Ladies, and Sisters: but to be brief, both of them died at once, for which they may thank, (I should say blame) their Physician. But
all

all three, after Death, being dissected, *Blackish and stinking Liquor* (see the excellency of Poysons) floated on the *Pylorus* or lower mouth of the *Stomach*, which was contracted through indignation against the admitted *Venom*.

But are only *Antimonial Vomits* hurtful? No: For all other whose virulency is such, as with *indifferency* to work upon the *Healthy and Sick*, are poysonous. The cause of Vomiting after admitting such *Venoms* (I must not wrong them by calling them Medicines) being no other than a close shutting up of the *Pylorus*. For though the *Palate*, and *tongue*, being cheated by the *vehicle* which 'tis put in, unadvisedly admit it unto the *Stomach*: yet the lower mouth of the *Stomach* through its great sensibility, perceiving an *Enemy to the Life* to have entred, presently shuts up the passage into the *Guts* by contracting it self like a *Purse*: *Wise Nature* by this designing the preservation of other cohercing parts. Which being done, she with her whole might endeavours to cast forth the *Venomous Dose*, and at a chance if the *Disease* was from a surfeit, and of no long continuance, dislodgeth the cause or *fax*, but not without hazarding the *Life*: as also of leaving some *Venomous Character*, or *Thorny nest* behind it. But if at any time whilst vomiting is intermitted, the *Pylorus* having pretty well freed it self, gives passage to any of the

Poysonous

Poysonous Medicine: then the neighbouring *Blond, and Latex*, is summoned out of the *Mesenterick* veins, and other cohereing parts, to help Nature to cast forth the *Venomous* guest, and thereby cause stools. But if on the contrary (as it sometimes happens) the Lower mouth of the Stomach, does not open, *Death* unavoidably follows.

Let this admonish People to take a special care of their *Stomachs*, and not endanger their Lives and Healths by *poysonous* or clogging Medicines: but let them be assured 'tis a blockish, and Heathenish trick, to cast out one Poyson by another, or Diseases which act like Poysons, and are *virulent* and leavenous.

My thus handling *Mercury* and *Antimony*, reminds me of an eminently-unlearned pretender to *Chymistry*; one that used not to write much above thirteen words of tall *English* in twelve lines; & one that for all he understands *Latin* scarce more than a *Horse*, yet has the confidence to tell us he read over the writings of those accounted the best *Authors*. However I will clear him from a *Ly*; for I verily believe that those *Authors* he read were counted the best, by *Himself*, his *Wife*, and some other such *Sublime Learned Heads*. For you may, without being counted a *Cunning Man*, guess that his *Authors* were no less than *Nich: Culpepers* works, or some such wonder-working

Books

Books of Physick: seeing he utterly defy'd all pittiful *Latine Authors*, and such as write intelligible phrases. Only he now and then amongst the honest Women, would thunder forth such an All-astonishing word or two, that were enoughto amaze'em: frightening'em with no less Bully-boes than *Lapis Philosophorum*; for either such *Aurum Potabile*, or *Aurum Horizontale* he much desired. And having abus'd himself into a belief he should do wonders, and obtain'd some small skill in *Chymistry*, he resolv'd to get one of them by *book* or by *crook*. To which end therefore, and the better to inform himself, he would sometimes visit a Grave Ingenious Chymical Physician, that for several years together had kept his Body in good plight, though otherwise he was naturally of an infirm constitution.

This our *Piece of Unlearnedness* you must understand, by being the Doctors constant Patient, had sometimes admittance into his *Laboratory*, and was thereby

The event of Chymical Physicians shewing their Laboraries to their Patients, or other busie desiers.

doubtless the more excited to the study of Chymistry. For he having seen various Furnaces and Glasses, imagin'd according to likelihood that he could do very *strange* things: yea what could he not do? For I have heard as if he could

could break Glasses as well as most; and that he was an able Man at it too.

But as I said before, he sometimes visiting this Grave Man, amongst many other things, would oft exceedingly please himself in talking *Tara-tan-tara* about the *Philosophers stone* and *Horizontal Gold*, and gazing in our faces would magnify *Mercury* and *Antimony*, and tell us there was a noble thing in 'em; to which the Grave Doctor would say, *so; what then; or not a little;* and that was as much as he could get. Thus at last when he had told out a Tale of two or three hours long, home he would go as Wise as he came. But in the mean time you must needs think that to have our ears weekly boxt about with the *Philosophers-stone*, *Horizontal Gold* and *Noble Mercury*, was a very irksome thing, as indeed it was: yet I assure you, the Repetition of his *Mineraline conceits* did abundantly recompence that injury, by often producing a *smile* or two at least.

But to proceed; many such visits being past, to work he went on *Gold* and *Mercury*; amalgamized the first with the last, conjoyn'd them with *Antimony* after a previous preparation; and firmly resolv'd, after he had made it into a *Cinnabar* that it should be *Horizontal Gold*: and enumerating praises in no wise due to it, striv'd to recompence the fewness of its vertues by a
swelling

Swelling and *Glorious* Title. This we having the sight of easily perceiv'd that 'twas a *Mock-medicine*, first from its *Taste*, secondly from its *flyng the Fire*, thirdly from the *sparkling* of the *quick-silver* disperst, but not fixt in the composition: so we, or to say more truly, my Tutor in my hearing, told him 'twas not the true *Horizontal*. However he esteem'd on't not a little, but would tell the People 'twas a rare Medicine for there was Gold in it, and would thereby make them think that it was strangely good indeed: inasmuch as 'tis the custom of those who are ignorant in Physick, to judge a Medicines Vertues according to the *costliness* of its ingredients, or *Mysteriousness* of its composition, not considering in the mean time that a price happens not in *Nature*; that a Disease will not be baffled with a naked name; and that God who is the *Patron* of the Poor, has chosen in *Nature*, as well as in Divinity, the *Mean* things of this *World* to confound the *Mighty*.

This Medicine which wanted not for *Price*, he therefore liberally made use of; and manag'd his business so untowardly, that few Practisers had worse success than he had, till he had lost his practice wholly in a manner. However I would not have you think but that some receiv'd good, for many *Mercurial*, and *Antimonial* Medicines don't hurt alwayes: Nay,

I verily

I verily believe believ that some, and those not a few, receiv'd great benefit by it. *But yet some others were very much injured.* For when such *Mercurial* Medicines do meet with a Stomach whose Ferment goes to work and resolves them, and by consequence sets the *Mercury* at liberty, there is't that the *Villain, Mercury* plays knavish Tricks, and makes the *Patient* wish him out of his body : and if I my self were Sick, and should send for a Physician, if he give me a *Mercurial* Medicine that six others before me had done well after, whilst their Stomachs did not resolve it ; yet my Stomach through the propriety of its Ferment, setting the *Mercury* at liberty (which none of theirs could) it might be a means to Kill, or mischief me. Therefore I say with *Helmoltz*, that *Mercury* so long as it may be *revolv'd*, is a *Poyson*, and not the Medicine of a good Man. I remember,

A young Man falling Sick was perswaded by some Visitants to accept of our piece of *unlearnedness* for his Physician, and accordingly took as I was inform'd a Dose of a certain powder, which, by its descriptions, I deem'd was either the counterfeit *Horizontal*, or some such hazardous *Mineralline* production. But in short, the young Mans head swell'd so exceedingly that (as one related to us that saw him and was a next neighbour to him) his eyes were gashly, and his swell'd

swell'd very much. (*Oh Noble Mercury and Antimony*) also his Tongue black, and so swell'd as not to be easily contain'd within its limits; and thus being in very great Misery he breath'd his last.

Another cure though less mischievous than the former was on a Gentleman of his acquaintance, and of the same Neighbourhood; one that for many years together had been a Patient to my *Sober Tutor*. By whom having now for several years been kept sound, through taking when need required such *innocent*, and *lively* remedies as were meet: was at length overpersuaded (thinking perhaps any one might be a Chymist, and that all Medicines call'd Chymical were safe) to accept of our *piece of Unlearnedness* for his Physician; and when his Body required converse with Medicines, to take some of him, which he did. But after a few months following his ill-contriv'd mixtures, was reduced to that weakness; that his Legs seem'd unable to support his Body. Thus being tormented with a daily declining of his strength and an almost incessant gnawing in his Stomach, (*Oh Noble Mercury and Antimony!*) He sends his Wife to his former Chymical Physician, with requests to send something to give him ease, forasmuch as he supposed, and so did his Wife, that the Medicines taken from the other; had exceedingly weaken'd him, and were the

the cause of that *Gnawing*. His desires were answered, as to obtaining ease, and getting strength; but not a real Cure: *Mercury* and *Antimony* (gorning to be baffled after that pitiful rate, whilst the very texture of his Stomach and other vital bowels was vitiated: Inasomuch that about six months after, whilst as yet he was infirm, his occasions calling him to *London*, he relapst; and there being help forward in his Heavenly journey, by a Mineral-line dose which another half-witted Ignorant, and unlearned Chymist gave him, he fairly breath'd his last.]

But leting our *Piece of Unlearnedness* pass I will give you another relation. A *Learned Physician* my very familiar acquaintance, who from his Infancy was educated in Physick, and chiefly in *Pyrotechny*; accidentally about the one and twentieth year of his Age, met with an *Author* that magnifies some *Mercurial* preparations, and impertinently styles on an *All-curer*; This the studious young Physician reading, was no little animated to follow the *Authors* prescrib'd process, and prepare this Medicine: but before hand acquaints his experienced Father with his design, and accordingly was dissuaded from attempting. Nor was it without cause; for his Father had been deceived in his Junior searches by that *Poison Subject*, and such *Collecting*

D

Authors,

Authors, who not seldom write untried Processes and Recipes taken upon Trust, that are too often *Decipes*.

But he notwithstanding believing the Author, Proceeded, Operated Variously according to order, and that at no mean Charge; and at last having finisht it, took a few grains of it first himself: which made him so unmercifully Sick, and paid him off so cruelly; that he would gladly, have been freed from his perverse Guest, if he could. But in brief his *Life* being in Danger, (*Oh Noble Mercury!*) he applies himself to some Valiant, and innocent Remedies, which they had in their *Repository*, that quickly dispatcht it out of his *Stomach*, and other the more Vital Bowels: and sending it to his *Throat*, it rais'd a small sore so painful, that for nigh half a years time, it disquieted him day and night; but in the end by strengthening Remedies he was cured. Whereas, for ought I know, had they wanted good Medicines, he might have been Kill'd by *Noble Mercury*.

And since, for this and diverse other good Reasons; he is so much an Enemy to *Mercurial Medicines*; and so irreconcilably angry with them: that I perswade my self he will not deal with them on any account; nor give such to the Sick were he *biſhop*.

Neither is he only averse to *Mercury*; For

Antimony

Antimony so long as it Purges or vomits he *bares* even as much: And that not without cause. For his ingenious and grave Father, who in his junior studies hoped well concerning *Antimony*, was several times very much hurt by it: Whilst he honestly (because he would not *damage* the *Health* of his *Patients*, and because he had good Medicines to cure himself) would venture to take such Remedies first himself, to the loss and hazard of his *health*. And to what end was it? That he might not give a hazardous Medicine to the Sick, but might cast away such as he found were disturbers of Nature. But this his tenderness towards his *Patients*, and Love to the sick, once almost cost him his Life; for trying an *Antimonial* Medicine, as he had oftentimes done several, he Purg'd and Vomited, so cruelly, that had he not had good Medicines to put a stop to its *Venom*, it might have cost him his Life however it hurt his stomach. *Here was candour and honesty indeed! Oh that we had many more such as he; or if not such; yet such as would be admonisht, to take heed of Poysons, and defend the Lives of their Patients: As this true-hearted Physician used to do: For when he by taking a Medicine found it malignant, his next work was to cast it away; that he might not hurt his Patients, nor discredit himself by giving such.*

Though by this means amongst some people


he lost the Repute of a Skilful knowing Man ;
 as if there were any skill in filling a Cupboards
 head with insignificant Glasses, and Gally-pots ;
 or as if there were any Art, or Knowingness, in
 giving *Poysonous* Medicines to the sick. But
 he minded not, as I tell you, the *Poysoning*
Trade ; having run through that before : and
 was more willing to be counted *unskilfull* by
 the *Ignorant and Foolish*, than to be both *Pool*,
 and *Knave*, in walking against his *Conscience* ;
 and in giving such Medicines as were hurt-
 full.

But to reassume our Discourse about *Mercury*,
 and to shew our great adorers of it *Helmants*
 judgment ; I shall desire them to take
 notice, he saith. “ Therefore although the

“ Mercurial part of Mettals, as
 Pa. 408. “ also in the very Body of *Mercury*

“ *ry*, may resemble Vitrol, Oyl,
 “ *Salt*, or *Water*, by reason of things put to
 “ it ; yet are they nothing but the deceivings
 “ of the Eyes, as being that which alwayes
 “ returns, from those masked forms, to *Mercury*
 “ *ry* again : because it is alwayes therein, ac-
 “ cording to all its properties, and Nature. Al-
 so a little after denying the dividableness of
Mercury, he saith. “ For Nature cannot de-
 “ stroy the seed which cannot die, nor be se-
 “ perated from its own matter ; neither through
 “ the sublimary Engins of this World can it
 die.

die. Thus doth he not only deny the Separation of *Mercury*; but hints, that mixing it with other ingredients, is no wayes able to alter it, nor its properties. The which had he been silent experience would have manifested from miserable events, as well as others have declared it in their Works. But he elsewhere tells you that *the Mercury ought to die, without the association of Forreign Salts, or spirits*: Upon this word *Forreign* lies the stress: for he teacheth that his *Alkabeft* turns Mercury into *Horizonal Gold*, but that it, to wit, his *Alkabeft* is a thing so much unworthy of the name *Forreign*, that he calls it a thing *Consentaneous* or agreeing with the Radical Principles of Bodies, for saith he *Postquam sci- vi corpora denotare, per consentanea suis principis radicalibus, tum primum capi cum salu- tari indio irridere &c.*

And now to let our *Piece of Unlearnedness* see his mistake about *Horizonal Gold*, I will borrow a few lines more from *Helmont*. He saith. "For as Gold is reckoned
"to be bred in the Horizon of the *De Lib.*
"Hemisphere, so Mercury when *P. 69.*
"tis made Diaphoretical, Sweet
"as Hony,  and as fixed as Gold; is
"Gold in its Horizon; and in Medicine is so
"much more Noble than Gold, by how much
"an Oriental, Pearl, exceeds a Scottish one.

He also, in the foregoing Discourse, telling us of some, who with requests & threatnings, wold have obtain'd from him the secrets of *Horizontal gold & Fire of Venus* saith, "First of all I have answered that the secret of *Paracelsus* his "Liquor *Alkabeſt* doth hinder, to wit, the "teacher and dispenser, of which the Almighty "hath decreed to remain even to the end of the "world, for reasons in part known to adepts.

But those who go to transform *Mercury* into the likenels of *Salt, Water, or Oyl*; therein following the Writers of *young beginnings of Chymistry*, do erre: as saith *Helmont*, who adds by way of Confutation, amongst other things: "If I had not (*saith he*) seen Quick- "silver to delude every endeavour of Artificers, "so as that it wholly flies away, as yet intire, "or doth wholly remain in the Fire; and after "either manner keeps its unchangeable Identity, and undissolvable homogeneity of samel- "nel: I should say that that Art was not "true, which is true, without a *Ly*, and most "exceeding true. You may remember I declared in the foregoing discourse, how mightily our *Piece of Unlearnedness* wold talk of the *Lapis Philosophorum*, & on that account was welpleas'd with *Noble Mercury*: But I forget to tell you how he was seconded in his attempts, by the assistance of another, who was neither well-studied, nor very Learned; but a great Admirer of the *Lapis*. This his assistant (*who*
was

was counted a very honest Man) unhappily had a Receipt confer'd on him by a Woman which had found it, (as she said) in an Old-Doublet left at her house ; yet you must know, that he had it on strict engagements of privacy ; for if I thought you would not blab it abroad, I could tell you it was no less than how to make the Philosophers stone. This Receipt being presented to our Piece of Unlearnedness, and he having seen it was pleas'd exceedingly with the thoughts of being a Philosopher, and thereupon regarded not his money : nay he spared not to say that were he worth thousands he would venture it, not doubting but that the end would pay him with Usury.

Whereupon to work he went ; and after long, tedious, and chargeable Operatings to no purpose, he pulls down his Laboratory, and builds another much larger ; but all prov'd in vain and to no purpose : For the Old-Doublet was defective, and made him ineffectually cast away more money on't than would have bought many new New-Ones. Only whilst he was a stone-hunting, he obtain'd the secret (as he thought and boasted) of making Gold Volatile. For, (saith he) I having Amalgamiz'd many pounds worth of Gold with Mercury, and incorporated it with other things, put it into heat ; But the Glas breaking, away they flew, Gold and all. Which in my opini-

on was neither a profitable Project, nor more an argument of Volatility in the Gold, than 'tis of Life in a Dead Child, forcibly carried by an Active Man to the Top of a House. For the Gold being almost Atomical, at leastwise eaten into very small Particles, was by the adjuncts carried away.

But what if the Old Doublet had produced a Philosophers stone? What could you have said then? You must needs have not only call'd it *Miracle*: But have consequently concluded, and reasonably expected that a New Doublet should produce *more*.

Several such pretty stories I could afford you were I willing to spend Ink and time in vain. In vain I say, seeing this one instance about *Lapising* is enough. For my desire is (and to that end I inserted it) that such unwary ignorant men may take heed: and not trust every *Fabler* and *receipe* they meet with; nor every conceit of their own sublime Heads. Lest whilst they hunt after Gold they ruin and undo themselves, and by following a crew of *secret-tellers* prove themselves such, of whom *Angu-rellus* speaks.

*Ut videat quandoque bonum sua predia civem
Vendentem, patriasque domos, mercesque re-
gum possit;
Earnesse inter versari: ac follibus auream*

Captare,

*Captare, intencum, nefas, convertere fumum,
Rem dubiam dum quæris opes insanus, avitans.
Difficilem interea conjux, mestissima vitam
Protrahit, illacbrimant nati, sit sordidus ipse
E lauto, ludusque patens, & fabula vulgi.*

As thou mayest see a Citizen that's rich,
Sometimes to sell his farms; and houses which
His Fathers were, and hoarded wares to sell,
To catch the Bellows breath, and likewise dwell
with *Furnaces*, and (wicked 'tis!) presume,
His Grand-fires wealth to turn to *slender fume*,
Whilst for uncertain gain he madly hoes
His *Wife* most sad and Melancholy goes,
His *Sons* lament, and being dirty, he
The vulgars sport and Fable comes to be,

Besides they themselves whilst to the ruine of
their Estates & healths; they run *blind-folded*
on in their Operations, never consider what
those Authors, from whose writings they take
the confidence of seeking it, doe say. There-
fore that I may a little admonish such forward
& over-credulous Persons to take heed for the
future, and let them see such *Receipts* are worth
nothing; I will quote two or three of the
most noted amongst them, and begin with
Count Trevisan first. *Quicumque cupit artem
veram addiscere, versetur cum sapientibus,
(i. e.) istarum Libros legat & non impostorum,
licet;*

*licet obscuris verbis eam doceant nullibi enim
claris & apertis verbis, descriptos ejusmodi Li-
bros reperies.* Whosoever (saith he) desir-
eth to learn *true Art*, let him be conversant
with the Wise, that is, let him read their Books
(and not those of Impostors) though they
teach it in obscure words. For thou shalt no-
where find such Books written in words plain
and clear. Which saying of *Comte Trevisan*
much contradicts the Actions of *Receipt mon-
gers*, or such who would find it sticht up in an
Old Doublet; for if we shall no where find it
written in plain and intelligible phrases; never
expect that the *secret of secrets* (for those who
write of it call it so) will be committed to half
a sheet of Paper. And if it is impossible, as
Dionysius Zacharias saith it is, to find all
things written in order, which are necessary
to the Art ; and that one Book expounds an-
other, because what is wanting in one is suppli-
ed in another ; doubtless all *Recipes* and such-
like half witted-stories must needs be explod-
ed as error: his words are, *Unus liber alio de-
claratur, siquidem quod fortassa in uno doest sup-
pletur in alio ; impossibile namque est (sic dis-
ponente divino consilio) reperiri omnia ex ordine
Scripta quæ ad hanc artem sunt necessaria.*
Thus he. Nor sayes the Author of *Correctio
Patrum* much les in his Prologue, whilst he
speaks of the benefit of Study. *Imprimis* (in-
quit)

quit) est, necessarium perstudium, hujus suavis
 operis scientiam acquirere. Qui autem studiu-
 ere abhornerint, & tamen laborare voluerint;
 impossibile est iis secreta Philosophorum, ad per-
 fectum finem preparare. De his sapientes di-
 cunt, quod ii transseunt ad practicam, sicut a-
 sinus ad cœnam, nescientes ad quid rostrum por-
 rigan. Ideo omnes hujus artis apicem diligen-
 tes, studiis conentur insistere, & ex libris han-
 rirè veritatem, & non ex mendosis (alias nido-
 sis) neque fabulis fictis, quia hac ars non inveni-
 atur nisi per continuum studium, & Philosopho-
 rum dictorum cognitionem. It is (saith he) a
 thing chiefly necessary, to obtain by study
 the knowledge of this pleasant work. But
 they who abhor study, and yet are willing
 to go to Labour; to such, it is a thing im-
 possible, to bring the secrets of Philosophy to
 perfection. Concerning these, the wise say, that
 they go to practice like an *Ass* to supper, not
 knowing to what they reach forth their snouts.
 therefore all the lovers of this Arts perfection,
 endeavour to persist in their studies, and to ga-
 ther Truth from Books, and not from lying,
 though otherwise plausible Fables, nor yet
 from feigned ones. Because this *Art* is not found
 unless through continual study, and through
 the knowledge of the sayings of Philosophers. Ma-
 ny more Authors I could quote you to this ve-
 ry purpose, did I not judge these three had
 said

said enough to satisfy those that are intelligent. Therefore I shall next with as much brevity as I may speak a little concerning the Writings of *Johannes Rudolphus Glauberus*, as being those that have injured and abus'd many.

Concerning Glauber.

When I view *Glauber's* works and examine the forepart of them, I must needs conclude he wrote not a few things that were very good and useful, though methods tedious enough in *Preparation* are delivered: But when I view the latter part, to wit, the *Appendix to the fifth part of Philosophick furnaces*, his *Annotations to his Appendix*, his way of making *Aurum Potabile*, and his separation of Gold out of *Flints, Sand, Clay, &c.* By the assistance of the spirit of *Salt*, it makes me even admire at the Man: and judge if he was not mad nor out of his Wits, when he wrote those impertinent discourses, yet conclude he was resolv'd to abuse the World with a parcell of *Figments and fictions*, and out of a desire to impose on the too-credulous, pretend to teach *luciferous secrets*. I could wish with all my heart, I might be acquainted with; or at least wise hear (which I never yet could) of some persons that had been profited by his gain-bringing Arts; or that ever made his *Aurum Potabile*, and found

its virtues answering his Character; or that ever produced Gold from Flints, Sand, Clay &c. in such wealthy quantities that they could get a tolerable subsistence at it; that so I might, without wronging my own judgement, count him neither *Knave, Fool,* nor *Mad-man*. For on the other hand I have in his discommendation met with an *Anonymous Latin Treatise* published in

Holland in the year 1660. that *Sudam phis* has fully painted out his deceit. *Iosaph. pro*

Concerning which had the *Secret. Chym* Author been silent and not blamed him for defrauding several

Persons of their monies, under pretence of selling wonderful secrets; his own writings would have so amply manifested it to the intelligent, if thorowly con'd, that no other proof had been wanting. For if it was not to defraud the too-credulous, and perswade them into the belief of an *imposture*, what meant he by exposing *Gainful Arts* to sale, whilst himself was poor, and use *whining Religious Phrases*, and make use of the name of the *trick-boly God*, to back and cloak his deceit: Truly I could heartily wish, that the name of the *Almighty and the Lord Jesus Christ* were not thus made a cloak for roguery; But it ever was, and ever will be in this world we may believe, that where true Men are associated in fellowship;

a cre w

a crew of *whining smooth-tongu'd Hypocrites* will enter, that under the notion of Religion they may with more ease and a fairer gloss impose on the simple and unwary.

But to return to *Glauber* again: I say unless it were to deceive his Reader, what made him publish *gainful Arts* whilst he manifesteth himself a *wanter* of such: for in his Preface after his *Appendix*, he tells us: *He had lived in these places, meaning Holland, many years with disprofit, and therefore was resolv'd whether the peace of Germany succeeded or not, to betake himself to such places, where he might have opportunity to handle Coals and Mines*—Of which what need was there, seeing he himself could teach such *gainful Arts* as the separation of Gold out of *Flints, Sand, or Clay*. If these Arts were really such, how came he to live idle with *disprofit*? What were neither *Flints, Sand, nor Clay* in *Holland*, nor the Provinces adjoyning, that he might in some sort profite himself? *For Charity begins at home*: what were none of them there? Surely then 'tis such a Country as is not in the World beside. Besides, is it not strange, that he himself could never meet with one of those *whole rocks* (nor *half ones*) and *mountains* of Gold, and great mountains filled with Golden Sand and Clay, of which he speaks in the first part of his *Mineral Work*, Pag. 412, and concerning which

he

he saies *how poor soever*, Gold may be extracted out of it, by the *spirit of Salt*, with Gain: and tells us 'tis such a secret by which no man can be an impediment to another? 'Tis very strange he could never: and may we not suppose him in his generation to have been *Tantalus redivivus*? another *Tantalus* that in the midst of *Golden Arts* was poor? Who can suppose him to be otherwise?

Doubtless these very pretty Crotchets, no little pleas'd him, when he consider'd how they would be admir'd and star'd at. But I wonder with what confidence he could send them to the Press. I remember the before-quoted *Anonymous Author* saies: how that he used to agree with the *Printer* for to have some hundreds of the Copies for his Book; and how he us'd to bind them curiously, and put his name incompas'd with a *Laurel*, and the marks of the *seven Planets* to set them off, and present one to this *Plenipotentiary*, another to another *Great Man*, and thus get fame and greater rewards for them, and excite them to buy his strangely gainful secrets: which was I must confess a subtile trick, but I cannot say an honest one. Nor did he this alone, but the same *Author* affirms, he *cheated* several of abundance of money; pretending to teach wonderful secrets, and then put a trick on them at last.

To one *Plenipotentiarius* (he saith) *Glauber* sold a *Traet* entituled *Explicatio Miraculi mundi*, as it was in its manuscript for a hundred Ducks, and afterwards publisht it in Prince that *Glauber* for some highly prais'd secret, had bargain'd with the same *Great Man*, and had receiv'd six hundred *Imperials* before hand; and though a time was set wherein he was to prove the certainty and truth of the *secret*; yet that, and a longer, time being past the expected certainty of it no where appear'd. Another Person (he also saith) complained to him how he was defrauded by *Glauber*, and lost but four hundred *Imperials*.

After this, the *Anonymous* saith, he came into *England*, and at *London* found that the writings of *Glauber*, which were translated into the *Engliss* Idiom, did excite many detractions and filthy speeches against him (to wit) because the prescribed proceffes of the Author were most vain; and that frequently many men, had vainly tried the greatest part of them, to their very great loss.

He saith also that in *Germany*, *Holland*, and other places, complaints concerning him were then frequent. One saith, " Alas for me!
" who have spent so much money on *Glauber*,
" & have not indeed received on Pins worth
" of profit, or gainful retribution from his Arts.

" Saith a second, I was seduced after this
" manner;

"manner; in that I saw a little honest good
 "from *Glaubers* works: But all things
 "in great quantity being bought for the Pro-
 "cess in labouring, and all things being effe-
 "cted according as I was commanded; I re-
 "ceiv'd nothing again from thence but an ut-
 "ter loss of my expences.

"A third saith, behold what incredible
 "naughtiness is in Glauber; his own Con-
 "science tells him, he cannot perform the
 "Concentration he so exceedingly boasted of.
 "For notwithstanding, as he desired, won-
 "derful Cauldrons, with all other requisites
 "for Concentration of Corn, and Wine, were
 "prepared for him, and that at other Mens
 "costs: yet in lieu of these large expences he
 "produced nothing of worth, insomuch that
 "the most poor and indigent, were unwilling
 "to drink the Beer which he made; And yet
 "desists not for all to invite even the whole
 "World, to such his Fallacious Arts.

Thus writes our Nameless Author; who I
 am perswaded was a Man singularly honest, and
 wrote no waies out of design, but for the real
 benefit of his neighbour: however his Princi-
 ples are consentaneous with the *Chymical*, whilst
Glaubers seem uncouth and forreign. And
 whether or no he did write, what he did did
 causelessly, ask those who have attempted *Glaubers*
Mineral Work, and if you can meet with

one that came not off a *looser* at last, you'll prove by far more fortunate than I have. On the other hand I knew one, a *quick-witted*, and *confident unlearned Junior Chymist*, that was a mighty adorer of *Glauber*, and gave no little credit to his writings: who on a time (doubtless he had read *Glauber* well) boasted he could get twenty pounds a week by working on *Minerals*, which made us not smile a little: But after his roving conjectures were put into practice, he easily found his mistake; in that instead of getting twenty pounds a week, he, I believe did not convert much less than a hundred pounds yearly into *Fume*. And 'tis a wonder my *Honest Tutor* had not been caught amongst the rest; however I believe he went not altogether Scot-free: and had doubtless confounded a great deal more, had not this *Anonymous Latin Treatise* which I have before cited, been sent him as a *Present* out of *Holland*, by a learned acquaintance of his, not long after he had met with *Glauber's* works.

Who can sufficiently admire at the Folly of *Glauber*, and his ridiculous and foppish impertinencies? surely I think none. Nor can any man skill'd in *Chymical Science* count him ought but such a *Fantastical* Scribler as the Author of a book some years since Printed in *London* of five or six shillings price: the Title of which promis'd to teach the Knowledge of all things

things *past present and to come.* When the Book to give it's due, it was at the best, but a bundle of *Blockish Impertinences.*

It seems to me our fore-cited *Anonymus* did not too-too-egregiously err, when by an *Anagram* he call'd him *Vab longus Verbo sed nil supra!* For about his non sentical *Aurum Potabile*, separating Gold from Flints, and other such like *gilded stories*, he hath made such a clutter in *Print*; that many who meet with his Books, and believing all that they read is true, count themselves more than ordinarily happy, and that *hundreds* a year are at their foot-steps. If they are not I heartily wish they were, and that so many had not been deceiv'd by his writings as have been; for then I had not had the trouble of mentioning him here, to give warning to others for the Future.

To make *Aurum Potabile* he saith *Recipe* (which you may make *Decipe* by changing the first Letter) "Of living Gold one part and
"three parts of Quick-Mercury, not of the vulgar but the Philosophical, every where to be
"found without Charges, and Labour; thou
"mayest also add of Living Silver equal weight
"with the Gold; put them mixt in a Philosophical vessel to dissolve, and in the space of a
"quarter of an hour, those mixt Metals will be
"radically dissolv'd by the Mercury, and will
"give a purple colour.

At the Abortiveness and irrationality of which *Recipe* who is able enough to admire? First he bids us take *living Gold*, but tells us not where 'tis to be found: for common Gold is Dead. Next *Quick Mercury* not the Vulgar, but the *Philosophick* every where to be found, without Charges, and Labour: yet gives us no account, whence this *every where is*, nor tokens whereby we may know it. He calls it also *the Mercury of the Philosophers*, yet confesseth in another place he knew it not; for speaking about the *Philosophers stone*, (which by some of them is call'd *their Mercury*) he saith in the *fourth part* of his *Philosophick furnaces*, that he needed not to add any thing; of himself who was altogether ignorant of the thing and if he was altogether ignorant of the thing, he knew not *their Mercury*; and therefore blockishly bids others take what he knew not. But must not *Glaubers* be a strange kind of *Mercury*, that being found without *cost or labour*; is nevertheless so *powerful and corrosive*, that in the space of an quarter of an hour shall dissolve the *Living Gold* and *Silver* too. Verily I am perswaded, and that not groundlessly, he at last for the sake of mony, and to get profit by *Printing*, cared not (whilst he was idle) what fables he publisht, so he might but make a noise in the World: for as saith

the

the oft fore named *Anony- In pref. par.*
mus. "After that Glauber

"too much confided in the
"preganncy of his own Wit, and was wounted
"to expole in publick for certain truth what
"ever came into his head, he inserted in his
"Books very many Vanities, Trifles, and Toyes;
"against which not a few have hitherto Dashr,
"but may as yet dash.

Now if *Glauber* had profest himself an *Æ-*
nigmatical writer, as many others have, and
had told us he was not to be understood accor-
ding to the Letter, he had had some cloak for
his Folly: But he on the contrary so much
disowns such a thing, that he professeth him-
self a plain writer of Receipts. Only like a
Cunning Sophister, in the first part of his *Mi-*
neral work, he saith to his Reader.

"Impute the fault if the erreft not to me, but
"to thine own ignorance, if thou knowest not
"to extract the Gold; For I have written
"clearly, though thou shouldest not know
"any thing that were omitted: for it is cer-
"tain, and no fiction, that in many places
"there are found Golden Flints, and Golden
Clay, and Sand, oft-times abounding with
Gold; and if they do not abound with it yet
may they be extracted with profit. And thus
he Galls the unwary and leads them along, that
having once ~~seen~~ they may suffer hazard more
moneys, than count him ~~for~~ Lyes.

I cannot but exceedingly wonder, that any persons should be so stupidly idle, and vain; to publishes *unexperimented Processes* seeing that though they may for some time, deceive the ignorant with their gilded impertinencies, and fruitless Receipts; yet such must needs in the end be manifested false, and even render them odious to Posterity. What may it be that they expect, as the result of such Actions? *Is it fame, and an honourable name, for the future?* Surely no; for they steer a wrong course, seeing no honour can proceed from a publishing untruths, or an imprinting of that which is false: in regard 'tis the custome of the *veryest, Deceivers*, much more of those Men who are *True*, to speak against Vice and Falsity.

What is it an unbounded desire after money the root of all evill, and mischief amongst men? If so I cannot but pittie their Follies, and stand amaz'd to think any should, for a little momentanie Wealth, hazard their Souls Eternally; and venture the lose of a *Crown Immortal* for terrestrial Drofs. Whilst forgetting that Golden Law *do as you would be done by*, they make *self* the center of their actions, and build lofty Fabricks on the Ruins of the unwary. Nay that is not all; for though *Glanbers* lucriferos *Arts*, have plung'd a pretty many lovers of *Chymistry* into poverty, or at leastwise made their pockets lighter by far; yet

yet many other *Receipt-Mongers* amongst the *Galenick*, and *Astral* Tribe, do as much (if not far more) hurt; whilst they fill the *Press* with *Collections of Collections*, and pretend they do it for the good of the Country. But that pretence only serves to mask their ambition, and to make the Book go off the better; for the business is they would be in *Print*, but they want abilities to accommodat the *Press*. Therefore because their small portions in really *Medicinal* knowledge as also in *literature*, incapacitates them to produce such a *Physical* Discourse, as as might prove truly advantageous in *Medicine*, they forth-with turn *Plagiaries*, and hunting up and down, steal a few *Receipts* from this Book, burying the *Authors* name (who perhaps himself took them but on trust) and making some small and inconsiderable alteration, or none at all, add more *Receipts* to them, taken out of another; as also more from a third, fourth, and fifth Book, with some small and senseless additions (perchance) to make them more *Mysterious*, or else diminutions, to alter them, lest any should cry *Stop-chief*: and having digested them into a *New-Method*, this piece of *Patchery* must pass for a *New-Book*, when 'tis several *Scraps* of *Old-ones* stuf together.

And thus Book-Sellers Shops, as also our Libraries, abound with Books upon Books, but with few that are really *Authors*: How
nju-

Injurious which thing is in Medicine let any sober *Physician* judge, whilst Diseases are more malevolent than to be play'd with.

Now the honest *Country Gentleman*, or his *Charitable Wife*, hearing of such a wonder-working Book, that is come forth in *English*, (for it wants not a Splendid Title,) presently has two or three shillings to spare for it, that they may knock down Diseases by Lapsuls. The better to perform which the Author (I mistake I should say the *Collector* or *Plagiarist*) tells them that this Remedy is good for this Disease, that Medicine for another, *though he never tried them; and only have read so* also a third for a third disease, & so on to the end of the Chapter. Insomuch that now not a Disease must offer to be so bold, as to *peep* where this Book is, least he pay the Punishment of his *Sauciness*.

For does he appear? away runs the well-intending *Gentlewoman* presently to her *Receipt-Book*, and there meets with a Medicine that has *twenty or thirty* Ingredients, or we will suppose but *ten or fifteen* in it: yet it being made is at last so untoward and clogging, that it rather hurts than benefits the Sick; whilst the *noxious* ingredients are at a *scuffle* amongst themselves, who shall *fall foul* on the *Disease*, and *predominate*.

One, two, or perhaps three of the Ingredients in the *Composition*, who were formerly the *Basis*

Basis of the *Medicine* before 'twas confound-
ed, they are willing to do it, and would,
but that some other *Cross-grain'd* ones wont
let them, but are rather fit to oppose then lend
them their helping hand. And thus whilst
some *Ingredients* in the *Medicine* would, but
are clog'd and hindered by others, and others
can't being *improper*, and only put in through
want of no unskilfulness in *Nature*; the *Dis-*
ease takes the greater Liberty of *Tyranniz-*
ing.

Whereas if the honest *Country Gentlewomen*
or *Ladies* for the relief of their Poor Neigh-
bours, would but make use of some such *simple*
Medicines as a *Carduus* posset &c. or a Medi-
cine made of *two, or three* *Ingredients*, (for com-
monly the *simpler* a *Medicine* is, the *better* 'tis)
which the long experience of *Mothers, Grand-*
Mothers. and *Great-Grand-Mothers*, have told
them is good, and profitable: the Sick might
be sooner reliev'd, than by such *Recipe con-*
fused *Medicines*, as are commonly huddled
into Books, and Printed through desire of
Fame.

There being scarcely one Receipt of ten that
is good for any thing, but that is subject one
time with another to damage more than help
Nature: and those that are good in such books
are commonly some few *Balsams, Vnguent,*
Emplasters or *Salves*. But now to speak of a
Fever, and its seat.

Con-

Concerning a Fever, its seat, and
and the Nature of Remedies most
proper for its Cure.

ANd first, I judge it will not be amiss as
Preliminary to Treat a little of the vices of
Ferments, and the contrary. They being
of Genuine, proper and true, the producers of
quietude, and health in the Body, and *contra* if
spurious, malign, estrang'd, and for-
eign, the Authors of all disorders and *Fevers*.
Thus a *Thorn* or *Splinter* in the hand, makes
such disturbance through its forreignness to the
part, and its spurious fermentive odour, that
it excites a preternatural heat; and sometimes
make the whole hand, and arm, sensible of its
power: thereby so altering and corrupting the
Saline Blood which flows thither, as summon'd
by the enraged Spirit of the part (which by
Helmont is called the *Archens*) to expel the in-
croaching Enemy, as to make it put off vitality.

So that thus in the mean time the Blood is
busie to expel, but not able, and for that cause
angry, and hot; in approaching the *Thorne*
(which through the excitement of heat sends
forth a spurious odour) 'tis changed from its
saline and *Balsamick* nature, and becomes as
injurious

injurious as the *Thorn*. Inasmuch that it is not
instead of a *Hostile Thorn* only, but a *Thorn* and
Thorniness are present to the more violent ex-
perimenting the *Archeus*. And indeed *Optima*
Corrupta pessima, the Blood the most lively juice
of the Body being thus once deviated, and in-
fected, is no less mischievous than the *Thorn*.
For it having through adhering to the *thorny-
leaven* put on corruption, lost its *salubrity*, and
its *vitality*, is thenceforth forbidden to circu-
late in with the Blood, and enjoy the benefit of
Life. However a ferment being begun, it
glanceth forth its *noxious rays*; and whilst
the *Archeus* is enraged at what doth afflict him,
and neglects the defence of his Territories, the
neighbouring good Blood is gradually perverted
(for a little *Leaven leavens a whole Lump*) and
the *Life* of the part is endangered.

Thus you may see the cause of a *Fever*, and
that though it takes its denomination from
Heat, yet that heat is but the effect, and there-
fore not so much to be minded; seeing the
thorn, or thing causing is cold, and Deadly. But if
whilst the *thorn* in the hand is unremoved, or if
removed whilst the begun *Thorny Ferment* or *lea-
ven* is in being, they should, to abate the acci-
dental Feverish-heat, let the Blood out, or ap-
ply coolers outwardly or inwardly; opposing
the preternatural heat with contraries, could you
possibly, forbear smiling, and not think them
half

half-mitted, or at least wise well furnisht with Ignorance? surely I think not: yet this way might, and should, doubtless have serv'd, had not *Chyrurgical experience* prov'd it Vain; and not only have serv'd, but we should perhaps have been able to bring, some old musty rotten *Axiom*, to have prov'd it *Authentick*: if not backt with sufficient *Authority*.

For a great many of the *Antients*, who were wonted, as at this day 'tis too common, to strike at the *effect* not the *cause*; loving *slouth*, and *ease*, and being loath to swim against the stream of a received opinion, lest they should be accounted *Hereticks* in *Physick*: deem'd it better, more safe, and profitable, to *Transcribe Collect from, and comment on their Antients*, than in the least to oppose their dark notions. Inso-much *that* till within the space of an hundred years, there was rarely any, who sung not the same *Cuckows note*.

But Diseases growing more obstinate daily; and baffling the common *method* of healing, whilst the *Pox* and *Scurvy* prevail'd. God whose Mercies are beyond his judgments, mercifully sent us Men, *tender* of the health of their Neighbour, and *that* sought not *wealth* so much as Wisdom; who have so effectually laid open the errors of *Galen*, (who was but a man at best, and therefore Subject to err) and manifested the defects of the *Antients*; who were like-

likewise Men, that unless we wil wilfully shut our eyes as *(the greater is the Misery)* too many do, we may plainly enough see their barrenness.

I remember a Learned Gentleman of my acquaintance, no Physician but a general student, and by that means intimate with some *Court-Physicians*, seriously told me; that on a time he lately Discoursing with an eminent *Doctor*; a lover of Chymical Principles, and asking him why he let his Patients be bled, seeing he knew better things; had what follows for an answer. Sr. (saith the Dr.) *I am forced to do it, otherwise I should have little to do, for the people will be bled and look strangely on him that wont admit on't, and they must be humoured.* I must needs confess the *Doctors* dealing is politick: but how in the interim it fares with his Conscience, I know not: but surely I think, mine would fly in my face, should I do any thing which I knew might prove injurious to the Sick, though the *Patient* being ignorant perswaded me. Much good may his gain by bleeding do him.

But to reassume our discourse about Forreign Ferments, and to prove them the cause of heat in a *Fever*, leaving our Thorn, let us consider a Mote in the eye, not unlike a Thorn to the part: of which I will Treat, after I have desired you to take notice, *that all Ferments are*
injurious

injured by strange eyes, and that all parts and Liquors of the Body abhor the intrusion of a foreigner. Thus a Mote in the Eye stirreth up a *Feverish heat* in the part, whilst Nature being hurt sends moisture plentifully to wipe it away; But labouring in vain, grows enraged, and angry, and gives leasure to the Mote (*heat being present*) to lay the foundation of a *Spurious Acrimonious Ferment* that corrupts the *Latex* flowing thither, and endeavours a total extirpation of the life of the part. Inasmuch that unless a Medicine contradictory to *Acidity*, and the *Spurious Ferment* subvenes; a continual weakness if not loss of the sight is threatned; whilst the *Latex*, or Liquor which flows Saline from the Eyes when well, is corrupted by the acid acrimonious Ferment.

Thus a certain Merchant from some Hay-dust or such like Motes that fell into his Eyes, contracted a violent soreness; he took various remedies, as ordered but they still grew worse and worse; at last, when he had for nigh too months used many Medicines to cure them, and all attempts prov'd unsuccessful, because they struck not at the cause; a judicious Chymical Doctor my acquaintance, whose many years converse with *Pyrotechny* had made him well skil'd in *Physiology*, and the *Doctrine of Ferments*, hearing the Merchant complain to his Physician, that told him he must have *Blisters* rais'd

Blisters rais'd in his Neck, to draw the humour backwards; after the pretty ill-contriv'd old way strike at the effect but neglect the cause) I say the Chymical Doctor hearing him complain and seeing him like to loose his eyes sight; out of compassion offered him his help contrary to his custome, (for I believe he hateth that shabbed trick of asking people to buy health) and told him he would give him something to cure him; should not cost above half a Crown: the Merchant replyed, he cared not what it cost provided he could be cured: and thereupon coming next day to the Doctors house, he gave him a Liquor that kills Spurious acid Ferments, and is very friendly to the eye; which being dropped into his eyes, three or four times a day, they were well in the space of (as I think) three daies. By which you may still see the force of *Ferments*, and what Medicines are likeliest to prevail.

And as a *Fever* in the hand is caus'd by a *Thorn*, a forreigner and an enemy to the part; as also the like in the Eye by a Mote, both the begetters (heat being present) of *Spurious Ferments*: so if it happens that any thing is admitted into the Stomach (which I have in following Discourse endeavoured to prove the Prime seat of life; & there through its weakness, or neglect of the *Vitals* called away from their duty, by some sudden fear, surprisal, or otherwise

wise

wife (for there may be twenty waies to cause it) what ever is received in for nourishment, deviates, & puts on a Hostile dress, and through debility is detained in that Noble Bowel longer than it should: know the thing so detain'd is an Enemy, and *Metaphorical Thorn* to the Stomach the prime seat of Life, and consequently the Parent of Feverishness in the whole body by consent. The which thing happens not to the Eye, or Hand, in regard they are *left noble and nourished*; and are not those on whose welfare the life of the Whole Body depends: therefore no more to be compared to the stomach in point of Excellence then Servants are to their Masters. wherefore seeing the blood, which is innocent, is commonly charg'd with the guilt of harbouring the cause of a *Fever*, and is therefore let out and Nature impoverished, I will proceed to prove, that 'tis mightily wrong'd, and lay the blame on the Stomach as its due.

To tel you that with *Stomachical Medicines*, and those that resist Spurious Ferments, I have known of many hundreds that were cured of *Fevers*, without the least assistance of *Phlebotomy* or endangering the Life of the Patient; and such *Fevers* that the single and associated endeavours of several *Galenists* before the Doctor that at last cured them with such, was called; will be, I suppose, much to weak an argument

argument to prove it ; inasmuch as some may on the other hand object, that those Medicines I call *stomachical*, might be aswell adapted to the *Blood*, and might destroy the *Sourious Ferment* in it. I therefore shall endeavour more amply to prove by arguments aswell as examples.

And first I wil begin with a *Hedick Fever* ; which though numbered by many, and that not ineptly, in the Catalogue of Consumptions, I shall here Summon in to prove the stomach the seat of a *Fever*.

To tell you its definition, and to spend time and paper, to tell you the opinion of the Antients about it, would be a thing besides the matter : it being not my intent to spin out a tedious Discourse, whilst the Disease is too notoriously known. That the foundation of that febrile heat, which accompanies a *Hedick*, is in the stomach, and that its weakness is the cause thereof, is so apparent to any one that has but half an Eye, that to deny it would be vain : whilst in the beginning of the Disease, & when 'tis in its Bud, a Feverishness is wonted to possess the palms of the hand, and sometimes the whole Body, in less than an hour after eating any thing liberally : and this when as yet the food is in the stomach, and no chyle sent fromthence to the *Vena Lactæa* : much less to the blood in the Veins ; that it might there

F

prove

prove the cause of that *Heat*. Nor doth the *Astuating* and *Feverishness* cease, till the stomach hath overcome the oppression of the food, and in some sort fitted it for the *Duodenum*: yet at last having digested and clear'd it self of it, the *Astuating* spontaneously ceaseth, till the stomach is over-loaded a fresh. Here we see that a Fever is caus'd, and cured again, whilst the Blood in the Veins is unconcerned.

That this is true my own experience hath told me, besides what I saw from others. For being some years since a little too *Bookish*, I in studying for the health of others, lost my own. Yet not so, but that I could pretty well walk about; for 'twas only my Spirits were flag'd, and the digestion of my stomach weakened. This I felt for a month together, and could by no means be drawn to give over, till by apparent signs I fully perceiv'd my self in a *Hedrick Fever*. For usually at noon, after eating a moderate dinner, or at evening a supper, the palms of my hands would burn, my head ach, & I was sometimes more than ordinarily *Feverish*: that this Feverishness was from my Stomach, and that the Blood was not concerned, any otherwise than as 'twas hot for the sake of the vital Spirit, I will thus prove.

Usually about an hour (sometimes less) after Dinner or Supper, whilst as yet the meat

was

was in my stomach, was wonted to have the palms of my hands hot, and sometimes other parts too, with no little pain in my head. Being therefore a Tabler with my *Cordial Tutor*, I knew how to come at Medicines; and would usually, when I found the *Fever* and *Head-ach* violent, drink about four Spoonful of two Medicines which were *stomachical* and *absterfive*, and as usually remove them both in half an hours time by enabling my stomach to master the food, whilst it destroy'd all inclinations to *Spuriousness*. Whereas should the food have laid long, have declin'd, and prov'd *Thorny*, and the stomach not able to dismiss it; the thing to be expected had been a *continual Fever* from Natures endeavouring to expel it.

Nor is the heat in a *Heetick*, otherwise differing from that in a *continual Fever*, than that the one is occasion'd by food receiv'd into a stomach that is unable to digest it, through an ill-habit and general weakness: and that the other is caus'd from food received into a healthy strong stomach; which either through its being too too much or from some other accidental error, Nature being unable to dispose of it, lies there and degenerates, and *Thorn-like* produceth a *Fever*.

But a *Fever* which assaults Persons strong, & lusty, is commonly by far the more vehement

and raging ; therefore wanteth the most excellent remedies. For their stomachs being vigorous, a small matter hurts them not ; and their strength being confirm'd bears them out : so that if they are caught, commonly the offence is to some purpose, and they sometimes dearly pay the punishment of their offence. For what is more common, than to have *robust, and jovial* people ; if after *surfeiting and surcharging* their Stomachs, they fall into a continual Fever: for want of potent absterfive remedies to destroy the forreign ferment and enable the stomach to do its duty, to take their last farewell of this World, when *Plebotomy* and the Doctors *coolers* have done their best. And all because they mistaking the matter fall foul on the innocent Blood, and never level at the *cause* in the *Stomach*. Whereas they that are weakly, tender, and feeblish, not daring to be so bold with their stomachs ; if they exceed their little Doses, and their healths are prejudiced by it ; yet it not being so over much to excess, they make shift to wade from under it, with some slender disturbance, and pretty easily recover again :

But what is the seat of a Continual Fever, alwayes in the Stomach and no where else ? If you mean those *Fevers* which are bred by themselves alone, and don't borrow their being from *strange* passions : I say yes, for *experience* tells me so.

To

To the truth of which *Halsmont* testifies, after he had said, I will shew both the *seat* and *manner* of a Fever, in such manner as experience, and a long diligent search of things, hath made manifest unto me. Thus he delivers himself, First of all, therefore a *Diary*, and that which is called an *Ephemerial Fever* from the duration of one day; sits in the hollow of the *Stomach*, and is for the most part from vitiated food; therefore also after vomiting or the finishing of digestion it ceaseth of its own accord. Likewise a *consumptional* or *Hedick Fever*, is a certain quotidian or daily *Diaria*, returning soon after the taking of food, from a part of it being corrupted. And in ch. 10. he saith, that they are so much the worse Fevers, which shall not sit in the hollowness of the *Stomach*, but in its convex parts; because none but an extraordinary *Arcanum* can reach unto those places. And therefore all *Camp* and all *Endemical Fevers* are more stubborn than others and for the most part without *Thirst*; wherein the heat is scarce perceivable, and a continual perplexity alone brings the sick unto their Coffin: for such-like Fevers defile only from without, and affect the last nourishment of the stomach. Because indeed so long as we live, our whole Body according to *Hippocrates* is transpirable, and respirable. For I have elsewhere demonstrated the *Lungs*, and *Diaphragm*, are

on every side passible with pores in live-Bodies. Through which while Endemics pass, and smite the convex part of the Stomach, they oft-times infect the last nourishment——Else-where in the same Chap. he saith, that those Fevers that are nearest to the Orifice of the stomach, are by so much the more molesting, and formidable in their perplexities.

To confirm the truth of which Doctrine concerning a Fevers seat in the Stomach, a loathing, just after the beginning of a Fever, an abhorring of fleshs, fishes, and those things which readily corrupt, do offer themselves; as likewise thirst, and want of Appetite do prove it. Pain in the forepart of the head, Dourages, a great Drowsiness sometimes and watching other some, pain about the mouth of the Stomach, and sometimes in that part of the back on which the stomach resteth, do also shew it. Burntish and stinking belchings, a prostrated Digestion, and Vomings plainly attest it; as also roughness, foulness, Dryness, and Blackness of the tongue and mouth.

But to prove more fully that the stomach is the harbinger of the Thorn, and the Blood only hot by consent, and for the sake of the Vitals; as also to manifest that Helmont was no waies mistaken when he said, that the mightier the sent of Fevers are to the Orifice of the stomach, they are by so much the more troublesome
and

and formidable in their perplexities, take these following examples.

In the year 1660, being the fifteenth year of my Age, about Mid-Summer occasions requiring my taking Coach for London, I return'd from thence into the Country again about a month after; and the last night upon the road, my Jovial companions requiring it, by consent after supper we went to be merry or rather to speak more properly be Mad. We having drunk pretty high though not to drunkenness, I that alwayes before was accustom'd to moderate drinking, was illish next morning; and about noon had a pain in my Stomach. But at night when I came home was assaulted with a violent fever, whilst my Head and Stomach grievously ach'd & a violent pain possessed my Back, doubtless caus'd by the Stomachs leaning on the back-bone. In this plight I was when next morning they sent to a Physician, who sent me a purging dose: I took it the next day, and had six or seven stools, but my pains were more and more increast, insomuch that I did little but roar.

At night after taking some *Kitchen-Physick*, I went to bed being ill, and next morning when I awakt I found my self well; and accordingly arose and came down. They wondered to see me whilst with Joy I told them I was well, and had not the least pain or Fever; But a few hours

hours after they viewing my hands, and face, found the *Small Pox* coming out thick and three fold, as being I believe made worle by the purge.

Hereupon, my bed being warm'd, I was sent back again to it, & with Difficulty escap'd with my life: but for five years after this with, what with the weakenings of this fit, twice bleeding an Issue, often vomitting, and oftner purging; I was every year as dully as autumn came, laid up with a continual Fever, or an intermitting one. Though ever since through the benefit of such healers whose properties I have describ'd, I was not sick, to say sick, two dayes.

By this my sickness was manifested the seat of a *Fever*, and that *Helmonts* assertion is true. For if the seat of a *Fever* is the Blood at which the *Galenists* shoot their arrows; how came it to pass I was not pain'd through all parts, seeing the Blood doth circulate through all? and that only my *Stomach* as chief and my *Head* and *Back* by consent should be punish'd by the Feverish cause? also how came it to pass that after it was out of my *Stomach*, and that the pain from thence and from my *Head* and *Back* was remov'd, that the Fever ceased, and all illness was banish'd, whilst yet the impurity was in my Blood? For if a Fever should have its *Throne* in the Blood, to wit a forreigner or Enemy being in it: It should then at that time
when

when I thought and felt my self perfectly well have *Estuaries* most, and been Feverish; seeing at that time the morbidous *Fex* was present in my Blood, and was going to be driven to without.

Where will they find lurking-boles now? and how will they prove Phlebotomy needful? They will tell you, or at least-wise they may, that they love to walk safely in the foot-steps of the Antients; though were those Antients now living in our *Northern Climate*, doubtless our modern, and more stubborn diseases would baffle both them, and their frigid methods: and that (though some of them wrote like *Ignoramus's*, and were scarcely in the least acquainted with Dame Nature) they had rather persist in their (*Heathenish*) methods, whilst Diseases in the interim get footing, than now being old, and wanting Medicines to cure, leave destructive *Plebotomy* off. They would do well in the mean time to tell us, if the Antients were such excellent Naturalists; why the Romans who were a people not void of sense, by the persuasions of *Cato the Censor*, banish'd the Method of *Physick* from their City: he alledging how easily a man might live without it, having lived fourscore and five years himself without a *Physician*; but doubtless not without *Physick*, for all things that are good, and by experience found *innocent* and *healshy*,

healthy, may without a *solecisme* be termed *Physick*: but what-ever is destructive, disgustful or a weakner of the Faculties, is improperly called so.

But that which I believe was banisht from *Rome* as hurtful, and exasperated their spirits against the *Art*, was their *poysoneous doses*, and those methods that rather weaken than strengthen a man. I could wish they, to wit *poysoneous Remedies* had never return'd, and had never been counted more, as *Physick*; for then my Father for ought I know might have been alive to this day.

However I will not leave the matter thus, but will prove by one example more, that the occasional thorn, and cause of a Fever has its seat, and residence in the *Stomach*: and that therefore to let the Blood out whilst 'tis only hot by accident, is a needless thing, if not hurtfull.

A Gentleman my acquaintance falling sick after the eating of something that disagreed with him, fell into a Fever, an eminent *Galenist* was sent for, and for a fort-night labour'd in vain to abate the Fever; notwithstanding his Bleedings and his Coolers.

Hereupon the Gentleman being given over as incurable, though as many are, he was afraid of a Chymist, yet sent for my honest *Tutor*, knowing at last he could but die, as the *Alder-man*
his

his *Father*, and also his *Mother*, had done about six weeks before of a Fever and were buried together in one day ; after they had each of them been bled once or twice at least.

The *Chymical Doctor* hereupon visited him, and finding him very weak, and in a Fever, with a very great pain in his *Stomach* went home and sent him two Medicines, on an enemy to Acidity, and Acrimonious Spurious Ferments, and the other Cordialine to revive his drooping spirits.

He took the first as ordered several times, and about six hours after when the Doctor visited him again he found him a small matter better, but the Fever not removed, and the pain in his *Stomach* remaining : because the Medicine taken inwards was not strong enough alone to conquer the Disease *Leaven* in his *Stomach*, which as a *thorn*, or rather *thorniness*, there implanted, was the cause and parent of the Fever. Hereupon he took another Remedy that kills acidity and that was somewhat akin to the first, and applies it outwardly to the Pit of his *Stomach* : and then gave him Medicines as before plentifully to drink. These by their insinuating and subtil liveness so narrowly on both sides, beset the *forreign spurious Guest*, that next morning there remained no foot-steps on't (see here the power of Ferments) so that the Doctor visiting him found him

him pretty well; only weakened with his fortnights sickness: for which cause *cordials* & such Medicines still were successively given him; and *Sack*, and good *strong Beer* with a *Tost* in moderate quantities were not omitted.

By following of these he in less than four daies space left his bed, and walked about the chamber: a fame of which flying abroad, a certain pretender to huge skill in Medicine and to vast great in feeling the *Pulse*, (concerning whom also else-where) came boldly to give him a visit. Whereupon seeing him so well, to the end the *Chymical Doctor* might not have the whole honour, feeling his *Pulse*, tells him he was in a continual *Fever*, and that 'twould hazard his Life if he were not bled.

This exceedingly disturb'd the young Gentleman, (*for Death is the King of Terrors*) and caus'd him forthwith to send for the honest Doctor in haste to hear what he would say to it. The Gentleman having told what the *Apothecary* had said concerning bleeding him; The *Chymical Doctor* ask'd him how he found himself: he replyed very well, and that the pain was remov'd from his *Stomach*. Upon this the Doctor heartned him up, and admonish'd him not to let in fears, for he doubted not of his doing well; adding, that if a *Fever* had been present his Body would have been out of order, and chearfully bad him farewell. The Gentleman

man got strength apace, and yet kept his blood, and saw the *Cunning Pulse-feeler* mistaken: for within seven or eight daies after he walked abroad, and remains well now 'tis several years since. But by this means he is become such a *Chymical Convert*, that he cares for none but Chymical Remedies: nor cares he for them unless they are *stomachical*, and agree with the Life of that part.

Abundance of instances as remarkable as these I could bring, did I think it needful here: but omitting them, I shall desire you to consider how little benefit *Phlebotomy* affords, whilst the Blood is not concern'd in the matter. For though the *Blood* seems to look of various colours when 'tis let out, as being inflamed for the sake of the *Vitals* at the Disease that intrudes: yet does that not argue in the least a necessity of letting it out, seeing a Fever is and may be safely cured without it. to say that there is putrefaction in the Blood, and that for that cause it should be emitted won't do neither; seeing if it be deviated or putrefied, good and bad together will be retain'd, as well as let out. Besides, that the Blood is not putrefied plainly appears, from its return to *vitality* when the Fever is overcome, though not an ounce of it was transmitted: also from its losing that discolouredness which appear'd in the Fever when the cause in the *stomach* is remov'd and
the

the preternatural *astuating* cease. Where as were the Blood really putrefied it could not be, seeing a returning from *Real corruption* to Life and Health is denied. Besides if the Blood should putrefie in the *Veins*, the *Veins* themselves would putrifie as in *Gangrenes*, &c.

But what are the Signs of the Blood being putrefied?

Is it not from Diverse colours appearing in the porringer, after 'tis let out? As Black, Yellow, Duskyish, White, and somewhat Greenish colour? is it not from a slimy, grots, watry thin matter? and lastly is it not from a consistence not thready or fibrous, scarce cleaving together? And if these be the tokens of Blood being putrified, let us hear what the Learned Chymical Physician *Van Helmont* saith concerning it, from whom I made bold to borrow these *queries*.

In answer to them, saith he, "I declare
 "under the penalty of a
De feb. Cap. 2. "convicted Ly, if any one
 "will make tryal, that I
 "have examined the Bloods of two hundred
 "wanton Country healthy people in one only
 "day, and many of them were exceedingly un-
 "like

like in their aspect, colour,
matter, and consistence. Ma-
ny of which I destil'd and
found them a like profitable
in healing. For our coun-
try-People are wonted at

*Aspectu valde
dissimilares co-
lore, materia, &
consistentia.*

every *Whisuntide*, to let out their Blood, to
to the end they may drink the more largely:
and though many of them seem'd to be pu-
trefied, others Cankery or Black-Chollery;
yet nevertheless the Country-men from
whence those bloods issued were very health-
full: Therefore they confirm'd me, the tokens
of corruption not gain saying it, that they
had their bloods not alien'd in the least, or
estrang'd from the Nature of a Balsame.
Wherefore I have laugh'd at the Table of
judgments from the beholding of Blood e-
mitted; and have really concluded, that by
Physicians the venal Blood is commanded to
be kept, on this account that at least-wise they
might number one visit to the sick. For if
corruption of the Blood hath any where a
place, and if under that name it betokeneth
the letting forth of it self, surely that must be
in the Plague. But in the Plague the cut-
ting of a Vein is destructive. Therefore
Putrefaction is no where in the Blood of the
Veins, nor a fear lest the putrefaction of
that Blood should prevail; and by conse-
quence

“ consequence the scope of letting out the
 “ Blood is in this respect erroneous. Thus
 said *Helmont*.

Nor is his Doctrine contradictory to experience; for let others talk of the *Blood* being faulty in a Fever and of its being the cause of the *astuating*, and corrupted, if they will call it so, Yet I testify, I have known of many hundreds cured safely and happily of a *Fever*, by remedies that were innocent *Stomachical* and lively, and the destroyers of forreign ferments, without the least assistance of *Blood-letting*. Nor were months required to cure a Fever with such, whilst commonly five dayes space did it: sometimes four, sometimes three sometimes two. And sometimes if the Patient was pretty strong, and not much weakened in his *Vitals*, one dayes time would do it, without attending the leaseure of a *Crisis*. But if the party had been one that had long languisht under other Physicians, and was thereby much impair'd and debilitated: though it required many times three weeks, if not longer, to regain his lost strength, yet four or five dayes time at most carried off the *Fever*.

One thing there is which I have observ'd very *injurious* in *Physick*, that is mask'd under the vizard of Art. To wit, that a Physician being called whether in a Fever or otherwise, doth, notwithstanding his pretences to *Method*, and with-

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withstanding the Disease, see it violently
get footing, whilst he gapes for a *judicial Crisis*.
And for all he tells them,

*Principiis obsta, sero Medicina paratur,
Cum mala per longas convaluerit moras.*

Withstand at first, for healers late I say
Prepared are, when evils through delay
Have waxed strong ———

And is permitted, by being sent for in time,
obstare principiis; yet by clogging drossy Medicines
and debilitating methods, lets the Disease grow
worse; And when through the ineffectualness of
his Remedies he sees the sick party dangerously
Ill, he tells the bystanders that the Disease is
pertinacious, stubborn, and difficult to be cu-
red; and that he hath done the utmost Art
and method will allow him, and therefore now
he will wait for a *Crisis*. But if in the interim,
or a little after, *Nature* being not wholly de-
feated does (like a Fire almost extinguish'd
with water and dirt) through the benefit of a
few sparks of life left in its Embers, revive and
get strength by the assistance of a little *Kitchen
Physick*, when the clogging Medicines are laid
aside, and *non-plust*; how is the *Doctor* applau-
ded for his mighty Cure, and *Nature* not in
the least commended: notwithstanding shee

(opposing the Disease & Medicine too), did the Cure by her proper strength. This I have often beheld, & wondered to see that the people could suffer themselves to be so signally deluded. For if a Person is slightly affected & illish & the Doctor, being sent for, gives him medicines so ineffectual as to exasperate the disease, or let it grow stronger; thereby confining his Patient to the Dungeon of a sick bed; and yet after all this if Nature by her own strength does the work, and restores the sick again; or if by other remedies aiding shee does it; Know this for certain the first Method & Medicines were destructive, and no waies assistant to Nature. For shall Remedies not be able to deliver one out of the hands of a slight Disease, and yet be able to effect it when 'tis twice worse? I say no: For you may as well imagine that person able to carry five hundred weight on his back, who upon trial could not carry three. But indeed that their Remedies do not do it is plain, and 'tis as manifest that *Pblebotomy* is useless: for commonly when they have brought the Sick to that pass that 'tis dubious whether they will live or dye, and only attend upon a Crisis, then they apply themselves to *Cordials*, and to *Kitchen-Physick*, and their Patients are sometimes recovered by them.

Whereas if Medicines are truly *Stomachical*, the destroyers of forreign Ferments, Friendly

to the life, Resisters of poyson, and innocent, they do not use to permit the growth of diseases: But laying the Axe to the Root, cut them down (if they are acute) in the space of four or five dayes: And the first day give the Patient such a Testimony of their Vigour, and of their Power and abilities in healing; that instead of growing sicker, they are far more chearfull, and have thereby encouragement to take them. But if such Medicines have been exhibited, as I have several times known, and the Patient hath vomited them up; and hath after taking them often still done the same, so that no such Medicine could be admitted to work upon the *Disease*: It was an apparent sign of the *Patients* not recovery, and that the moribund *Fax* reigned in his *Stomach*.

And if such innocent Medicines as I have before spoken of (with others as occasion) have been taken in some Diseases of long continuance, and that therefore required the longer time for extirpating them, and their *Semina*, And have not in six dayes time, or less, given some testimony of their Vigour and Virtues; but have nevertheless suffered either the Disease to stand at a stay, or get strength: I say the Remedies being thus non-plust, if the Disease did more narrowly beset the life in the *Stomach* &c. It was a real sign of the *Patients* not recovery, and that the best *shop* Remedies would be baffled.

Therefore I say , and say it again , that that Physician who lets a Patient for several dayes decline , whilst he makes use of Remedies in a Fever , or other such like Acute distempers ; and yet at last the Party recover : deserves not in the least to have the honour of the Cure , whilst *Nature* by her goodness effected it. For had she not done it , for all his *Crisis* the Patient had died at last.

And let it not suffice to say this learned man, or that learned man useth *Phlebotomy* in a Fever, and therefore we may do so : for if they do so , know 'tis through a penury of good Remedies , for where noble Remedies are, there's no need of it. And know also that *Helmont* who out of compassion to his neighbour wrote expressly against it, was as *Learned* as the *Learnedest* of them all : and that not a few *Learned* and *Graduated Doctors* in this *Nation* have appeared in Publick against it. I remember one of our ingenious Moderns , in a treatise of his lately publisht , candidly confesseth *that he, through a penury of good Remedies in some high Fevers, made use of the Lancet.* I must needs highly commend his candor , whilst he does his best to find *better*; and could wish more Physicians had so much good will towards their Neighbour as to be as diligent as he.

For *Purging* and *Phlebotomy*, the two main Pillars of the common Method, where found by learn-

learned *Helmont* so fruitless and destructive in Fevers: that with a serious Character he affirms he should be guilty before God, if he did not persuade we must wholly abstain from them.

What must we doe then? Go to labour as other honest Physicians have done, and take heed of *Mercury* and *Antimony*, by which means you may get Medicines that will credit a Physician, and certainly cure a Fever. Such Medicines, I say, if you are as fortunate as some others have been, that will not stand *shall I?* *shall I?* but will fall to work on the *Disease* presently; and if *Nature* be not too weak, will enable her to cast it out the dores, either by Vomit, Sweat, Stool, or Urine, according as she best can dispose ont.

But what, is a Fever by no means safely to be Cured by Phlebotomy and borrowing the assistance of the Lancet? do not we see that a person in a Fever that is exceeding hot, has that astuating abated by bleeding, and it afterwards the heat increaseth, and the Fever is renewed, cooling again is produced by sanguimission? is not this obvious and manifest? I answer 'tis obvious that after bloodletting the Patient is cooled, but you do not consider how; for 'tis no other-wise then as the Vitals are weakned, and so a desisting for a time from the Combate between *Nature* and the *Occasional cause in the Stomach* is admitted of. For when shee has rallied,

and gained a reinforcement, and is enabled to give another onset, the Fever renews, and is as ill as before, and if you think meet requires a cooling. *But I don't mean by a loss of more blood;* for if you go that way to work, your cooling will but add weakness to weakness, and take away strength from the shoulders of Nature. And yet after a second or third opening of a Vein, and a loss of that *Crimson Treasure*, if the *Cause, the Cause, the Cause I say*, in the Stomach remain and *Nature* is not wholly prostrated, the Fever will again renew in spite of the Lancer's assistance. For

Manente causa, non tollitur effectus.

A Thorn in the hand remaining, a heat and Fever in that part doth not cease. And the occasional matter (like a Thorn) remaining in the Stomach, heat in the whole body will not cease, so long as the *Life* can make resistance. But when you have let out too much of the *Blood*, so that not enough remains to make good the Combate, the Patient is fairly cool'd, and to the small honour of *Phlebotomy*, dies: whilst the numbers of the *Fatherless* are increast.

Whereas had a Medicine that is able to preserve it self from *Mouldiness* in the Glass or Gally-pot, and not only so but also *lively, innocent, friendly to the Stomach*, and a resister of
Spuri-

Spiritous ferments, been administred; with some other Cordialine Medicine, according to the necessities of the sick, to revive and keep up his spirits: *Nature* might not only have been enabled to expel the *Occasional cause*, by wayes most meet and easy; but likewise the Thornyness, or bad Character imprinted on the stomach, and its dependants; might be obliterated; as also the faculties and functions strengthened. So that a person cured after this method and way might be as lusty in few dayes as before.

When as those that are cured after repeated *Phlebotomy*, and such like exhausters of the strength, at length recover through the benefit of Nature or otherwise: How slowly do they get strength? how *thin* and *weak* (like *small beer* its own self) are they for a long time? and how subject on the least error or cold to suffer a relapse. The last of which the learned *Dr. Willis* confesseth, *De Feb. Cap. 1. & alibi* saying, *They who let their blood often out are the more prone to Fevers.*

Neither, as some suppose, is Putrefaction in the *Heart* or *Stomach* the producer of heat of itself; and so consequently the cause of heat in the whole body: For if so that *Putrefaction* which of it self is so *Hot*, as to extend its heat to the *Extremes* and *Surface* of the Body (*i. e.*) to the hands and feet; must of necessity

scorch or burn that bowell wherein it resides. But that the real producer of that *astuating* and *Feverishness*, is not an inflamed mass of putrifyingings, I shall prove by a *Thorn* thrust into the hand; which is so far from being hot, that 'tis actually and potentially cold: and yet through its being an Enemy to the life of the part, intrageth it, and exireth a Fever: Which cannot better be extinguishd than by a strengthening of the injured life, and enabling it by good remedies to expel the Thorn and Thornyness. By doing which, the *Praternatural heat* will of its own accord cease, without the aid of *Coolers*, or taking away the *Blood*. Therefore is the Heat in a Fever a thing by accident, a latter product, not the being or occasional cause; and consequently not so much to be regarded, as for that cause, and for fear of inflaming the sick, by adding a kind of *Fire to Fire*, as they phrase it: to deny, when the Patient desires it, a *Glass* or two of comfortable Liquor (to wit) *Good Beer, Ale, or Sack* in moderate quantities. It having been by long experience proved that through the assistance of such in Fevers, much good may be done: Seing many have recovered by their sole aid, when the *Apothecaries* Drugs have proved idle without them. But if with them, good, innocent, yet lively Remedies are given to corroborate and strengthen the functions, by destroying all Spurious Fer-

Ferments : The Disease must needs with more ease be expelled, and cast forth by a two-fold assistance. But to let you see the excellency of *Lively Liquors* in a Fever, I have inserted these following relations.

A Gentleman my acquaintance, being in a *Fever*, was forbidden, though he desired it often, the use of strong-beer by the *Doctor*, saying 'twas asmuch as his life was worth. The *Fever* continuing, and whilst he languisht, not being able to obtain any of his wife and attendants, who were frightened with the menaces of the *Doctor*; the Gentleman was resolved to try the event, not doubting but he should do well, and therefore watching his opportunity, in their absence privately steals to the place where the *Strong-beer* lay, and drawing two large Tankards full drank them off, and carried a third to his bed-side; the which he also drank off, and laid himself down, and began within few hours to mend upon it. The *Doctor* not long after coming to see him, he askt, and earnestly requested he might have some *Strong-beer*: The *Doctor* answered not by any means, adding 'twill inflame you; Well (replies he again) come what will on't, I have taken three Tankards full, and so he tells him how, to which the *Doctor* knew not what to say, seeing him so much mended. And there upon contrary to his adored *Small-beer Method* the sickman quickly

quickly recovered, who otherwise had undoubtedly laid Languishing a long while, if not perisht at last, by following *Heartless Slops* and *Spiritless Small-beer*.

Also a man and his wife, both my *Quondam* acquaintance, and neighbours, being in a Fever, and prohibited by their *Doctor* to drink *Strong-beer, Ale, or Sack*; where there-upon through about two months sickness so very weak, that their recovery was despaired of by many. But whilst they were thus languishing, and the *Doctor* not coming as he used to do, necessity required them to send their son to him: who found the *Doctor* indisposed and feverish. But the prettiness of the *Knack* was that *Master Doctor* who denyed strong-beer to his two Patients, wanting a refreshing dram or two whilst the youth was there, was almost angry with his servant for not quickly bringing up a *Cup of the Best-beer* to quench his thirst. The youth observing this at his coming home tells it to his Parents, and thereby renewed their desire to drink a cup of *Good Beer, &c.* But being unwilling to do it without a *Doctors* advice, resolved to consult another, and accordingly send for him. Who being a *Chymical Physician* spontaneously advis'd them to follow lively corroborating liquors, and drink now and then a *Glass of Wine or Ale*, with a *Toste* to warm it. These conditions of peace were mighty

ty pleasing, and prov'd no less efficacious and profitable: seeing that with the aids of such, and a Dose or two of Physick (I dont mean purging) they both shortly recovered.

Many such remarkable instances I could give you, which were in complaining-wise told me by the very Parties themselves, that in sickness were thus forbidden strong liquors, and that on no less penalty than *Death* it self. One of them (a Gentle-woman) told me, that had she not, when some years since she was in a Fever, drunk Sack liberally, contrary to the *Doctors* strick't command, she had been in the *black Box* (meaning the Coffin) e're now: For, as she seriously told me, by the help of it and other *Kitchen Physick*, whilst she took none of those *Decoctions* the Doctor ordered, she safely recovered in the space of ten or twelve dayes, the Doctor thinking she followed his orders. But on the seventh or eighth day the *Fever* being vanisht, the *Doctor* told her she might drink Sack or Strong-beer: Whereupon shee replied she had done it all this while, and that if shee had not shee had been in the *Black Box*. The Doctor hearing which, told her if shee was wiser than he (*as truly I think shee was in this*) he would come nigh her no more, and in a chafe went away and prov'd as good as his word: But shee recovered, and I saw her well lately.

Such

Such like passages as these almost every *Nurse-keeper* can tell you; some of whome are so ingenious and witty, that when the Doctor hath told his tale, and hath *anathematiz'd* strong liquors they will nevertheless use them, and that successfully: Concerning which I could give you one remarkable instance, but it being too long I must omit it. I wonder in the meantime however that the people should be so unwise as thus to be led by the nose, and frightened with the threatnings of the Doctor. For if the *Doctor* whilst he is sick may follow the dictates of his own stomach in such indifferent things, I know not why the Patient may not. For it is well known, and by some taken great notice of, if a Doctor himself be sick of a Fever; not a Spoonfull of *Small-beer* shall enter his stomach if he find it rather crave *Strong*. Though he command his Patient to drink *Small*: I will not say to keep them long under cure, but shall leave others to consider the reason of it. 'Tis true, and can't be denyed, that *Strong Spirituous Liquors*, Sack, or Ale, doe a little heat the body for the present: Yet if they be moderately taken (to wit a Glass at a time) the strength which the Vitals receive therefrom, doth in a five-fold measure recompence that *Injury*, by enabling them the better to withstand the disease. Others there are who having desired cold water, and laid for

want

want thereof in a more violent Fever, have begun exceedingly to mend and grow better, when their earnest requests were fulfill'd: Only care must be taken to give a little at a time, least instead of refreshing with water they doe harm.

These Examples I have brought to Confirm the use, and necessariness, of *Strong wholesome Liquors* in a Fever, be it never so high, if the Patient desire it, and it be given in moderate quantities. It being the office of a Physician in these indifferent things to follow the guidance of wise *Nature*, (who saith *Helmont* is wiser than all the wits of the *Schools*) and alwayes to aim at a confirmation of the faculties, not exhausting the strength and *Vitals*.

For, as many times only through a failing in them, diseases are caus'd, and a hurtfull guest introduced to the damage and detriment of the functions; which otherwise, had they been vigourous, had not been admitted: Therefore a Physician aim ought to be the strengthening of them by Medicines well agreeing, and such that may prove true helpers and corroborators of the *Vitals*. For that being once well performed, *Nature* who before was weak, and admitted the Diseasey *Fax*, will again expell it by wayes most requisite and advantageous. For, as saith *Hippocrates*, *Natura est Morborum Medicatrix*, Nature is the Physianniess
of

of diseases: and therefore ought by no means to be impoverisht. Thus far concerning a Fever.

I intending to discourse of a Pleurisie next, and of the safety of curing it without Blood-letting, by the assistance of vertuous Remedies: as also of the needlessness of opening a Vein, provided Remedies that will cure are at hand. Though in their absence, to prevent a greater mischief, the use of the *Lancet* may prove advantageous: we being admonisht by the vulgar proverb *To choose the least of Evils*.

Concerning a Pleurisy, and the curing of it without Blood-letting.

And first it will not be amiss to take notice, that as *Salt* is the Saviour and preserver of all things, so is it next to the life, the preserver of integrity in the *Humane Fabrick*: and that no otherwise than from a pricking and stimulating Sharpness entred into the Blood and laid aside in the *Pleura*, has a *Pleurisy* its rise. For as the *Blood*, the most lively liquor in the body, is *Saline*, and consequently an enemy to *Acidity* and *Acidity* to it, if through an error in any of the preceding Digestions, to wit the *Stomach*, *Duodenum*, &c. or through a con-

contagion in the inbreath'd Air, a hostile *Sharpness* is admitted into the *Blood*, and (it proving like a *Thorn* to the part it fixeth in) doth take up its residence in the Membrane which cloaths the Ribs called the *Pleura*, whilst the circulating Blood, would dismiss it: Then doth the life in the part muster up the neighbouring Blood in endeavouring to cast forth this forreigner, which whilst it runneth thither to assist the life of that part, and by the stimulating Sharpness, the life being incensed, that membrane is torn from the Ribs: the new-made cavity is filled by the *Blood* running thither. Whereas had there not been that *hostil Acidity* (Thorn-like) in the *Blood* and *Pleura*, that *Crimson juice* would, of its own accord have been quiet, and contained it self in its limits.

But it being the property of the *Blood* to flow where pain is, according to that of the Antients: *Ubi dolor et calor eo affluit cruor*. Where *Pain* and *Heat* is, to that place *Blood* flows; what profit may *Revulsion* bring, seeing that when part is let out, the remaining Blood will in short time be equalliz'd in the veins; and that if *Nature* is not too much debilitated by her loss, she will give the other onset so long as the Enemy is conversant in her Territories? I say, what can be expected from *Phlebotomy*, unless an enervation and weakening of *Nature* though

(though some respite from Death be granted) and a laying the foundation of some Chronick disease, so long as the acidity is not remov'd from the *Blood* and *Pleura* by suitable Medicines, or by *Nature*?

For by a loss of Blood, a desisting is only caused from the combat between the *Metaphorical Thorn* and *Nature*, no otherwise then as shee has scarce strength left to defend her self. But what in the mean time will become of the acidity, if any is in the Blood, as well as *Pleura*? how shall that be taken away? for good and bad will be left behind as well as emitted after the *Lancet* has done its best? what must that be left to be overcome by the strength and vigour of *Nature*, who after the Blood is let out, and she weaken'd, hath enough, and sometimes too much to do, to preserve her self and dispose of the begun Apostem? *Yes, that's the way*: For striking at the cause, and omitting *Phlebotomy*, is somewhat a strange Doctrine yet, though not half so *Heretical* as formerly, since *Experience* has prov'd it *Safe* and *Usefull*. But for all the poor relief of *Phlebotomy* does diminish the Blood, and consequently hinders the Growth and increase of the *Pleurisy*, through forbidding the Bloods flowing too fast by the Vein *Azigos &c.* Yet it withdraws none, or very little that is out-hunted, nor hinders it in the least

least from *Apossemizing*: Which thing ought chiefly to be look after by the Physician, though that whole burthen is commonly left on *Natures shoulders*; who failing through want of good Remedies and proper assistants, the *Patient* dies at last.

Nor is this all, for if *she* struggling out-wears both the loss of Blood and the *Acidity*, whereby some recover after long lying by it, whilst others lose their lives through want of Medicines: yet by reason of so great weakening of the *Vitals* by the *Lancet* the functions and secretments of the body being impair'd; 'tis not many of those that prove not *Scorbucal* or *consumptive*, if they do not next year relapse into the same.

'Tis a miserable thing that so many should yearly perish of this Disease, whilst the Venal Blood is emitted, by lavishing the strength through taking away its *magazine*, and neglecting the cause in the Blood and *Planta*: seeing that the bountiful *Father of Lights* has afforded Medicines for its *Safe and Perfect* cure without exhausting the *Vesels* in the least. As

Van Helmont testifies who cured *Pleurisies* safely without Blood-letting: nor

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have

have a few of our Moderns frequently done the same. As I also can testify who am owner of such, and that have known of many safely cured of *Pleurisies* without the loss of one ounce of Blood. But as long

Ego sane nemini pleuristico Sanguinem mitte (inquit Helmontius) esse curatio ejusmodi curae, curae, commoda, & saluta. Nemo illi-um perit: ubi interius sub Phlebotomo, plures longa laudem rabe per-venit, & quotannis re-cideram experimentum.
de Feb. cap. 4

as *stoth* dictates, and *Paganish* Doctrines are doct-ed on by *Christians*; as long as Physicians shall refuse to be wise beyond their Ancestors, who were *Men*, & *Huma-nus est errare*; So long must we expect an im-poverishing of *Nature*, under pretence of aiding and assisting her: besides could *Pleurisic* be cu-red safely by breaching a Vein, which it cannot; yet curing it by the sole aid of stout and inno-cent Remedies, must needs be the excellenter way: seeing that *Nature* by not diminishing her strength, which is the Blood, may be much sooner enabled after her enemy is Van-quish'd to recover the loss she sustain'd.

Whereas if the Blood be let out, though, the Patient escape choking, and is perhaps de-livered from the jaws of death, yet is he so shat-tered and shaken in his Vitals by the loss of that Vital juice that if he recover, is very long First. But if the Patient Die, then the blame is

impos'd

impos'd on the too vehementness of the Disease, when the *Doctor* is often more in fault; in that he let out the Blood which is the strength of Nature, and neglected that *sharpish* cause, which from an error in digestion was let slip into the Blood, and furiously assaulted the *Pleura*. For though *sharpness* is grateful in the *Stomach* if it exceeds not its Ferment, yet out of it 'tis as a *Thorn* to the part it fixeth in, 'tis the cause of *gripes*, the Parent of a *Consumption*, and of all other Diseases almost. To which *Hippocrates* testifieth, and saith *Non calidum, frigidum, humidum, siccumve, sed quod acre, amarum, acidum, & austerum morbi sunt.*

But, omitting narratives concerning such who have miscarried in this Disease under the *Lancet*, it being a thing too too frequent; I shall only relate what was accidentally told me by the Brother of a Person not many years since *Pleuritical*: it being extorted from him by hearing another declare, how his Grand-Father *perish'd* by *Phlebotomy*, and his Father being *four* times Bled *Died Consumptive* through that loss in the space of two months. *He said.*

His Sister falling sick, a Physician was sent for, who when he came found her *Pleuritical* affected; therefore orders fourteen ounces of Blood to be taken away presently, and the next day at his coming again six or seven

ounces more: by which means she (whose age was but ten years) was so extreamly debilitated and consequently her life endangered, that for the space of a *month* she was not able to go, and recovered not her *strength* as formerly in many *months* after. But now at length she hath outgrown it.

Whereas had the Physician given her an excellent Medicine or two inwardly to strengthen the Stomach, kill spurious ferments and slay the stimulating *thorn* in the *Pleura* and *Blood*; also had applied another to her side for the same purpose; he might without a loss of Blood, and exhausting her strength, have taken away the *occasional cause* and with ease have strengthened *Nature*, so as to have dispos'd of the out-hunted Blood to her greatest advantage and profit: either by admitting it again into the *Veins*, which thing is very common if a good Medicine is present; or by dismissing it by the mouth or fundament. So that a Person thus cured without *Phlebotomy* may be well and vigorous in a *week* or little more.

Or if through the far absence of good and able *Medicines* he had for the present drawn out *six or eight* ounces of Blood, & had afterwards exhibited remedies to slay *Acidity* in the remainder, and the Forreign guest in the *Pleura*: he might with *more ease and less hurt* to the Patient, have head her without running a hazard.

Only

Only observe that though this way brings *greater ease* yet scarce so much *benefit* to the Doctor: forasmuch as a months time keeping people in hand produceth more *Angels* than a *Week*.

However 'twas well the young Woman recovered at last, when her Fathers pocket had paid well for it. But had one forty or fifty years old been dealt with after this *Bloody* rate the loss would not have been so easily made up; But in all likely-hood 'twould have made the party weakly, if it had not cost her her life. Or which is oft-times the event of a great loss of Blood, have laid the foundation of some bad Disease. Witness *Helmont*, *Pleuritis qua per Phlebotomiam est restituta saepe post annum recurrit, saepiusque tabem post se relinquit*. The *Pleurisy*, which is cured by *Blood-letting*, oftentimes after a year returns, and oftner leaves a *Consumption* behind it. And which *Helmont* here takes not notice of, so great a loss of Blood laies oft the Foundation of the *scurvy*: as is daily too too obvious.

Nor do I write feigned Notions or imaginary Conjectures; having, whilst I was for many years conversant, and a tabler in the House with an ingenious aged *Chymical Physician*, known of a great many cured after this manner, to wit, without *Blood-letting*; nor to the best of my remembrance did ever any one miscarry under his hand. Yea so acute was he at

it, that several have recovered by following his method without the least assistance of *Phlebotomy*, that have been given up for *Death* by eminent *Galenists*.

So that observing such cures frequently done by him; and on the contrary often Miscarriages by others: I set upon the study of *Physick* out of a desire to inform my self, that I might prevent being purg'd out of my life, as my Father was. And after a twelve months pursuing my studies, and observing curative passages, I began out of an affection to the *Chymical Science* to prove a general student in *Physick*, being daily improv'd in my intellectuals by hearing my experienced Intimate Discourse, & his patients declare the effects of his Medicines.

Nor was I less admonish'd by hearing them amongst the rest to intersperse complaints; some against *Mercurial*, and *Purgative*, or *Vomitive Antimonial* Medicines; others against other horrible Vomits; declaring how such a Person took one, and was thereby so weakened that she never left vomiting till she died.

Another declares how her Husband was Bled by an *Apothecaries* order, and had twenty ounces taken away, whereby he through weakness fainted and died.

Another relates how a *Doctor* (I might call him a *Horse-Doctor*) had given a Dose of Pills

to her Neighbour, that kill'd him before she had done working.

These with many more such-like narratives minded me of my Fathers Death, and the harm I my self had sustain'd by twice bleeding, often Purging, and Vomiting, and an Issue: So that for many years, I, at every *Autumn*, had a tedious fit of sickness; and was often indispos'd at other times. This it continued till about the twentieth year of my age, when I happily came acquainted with this *Chymical Doctor*: who by ordering me to take his absterfive wholsom Medicines kept me so healthy, that now for seven years together I have not been sick (to say sick) two daies. Only through too closely pursuing my studies, I once made my self somewhat *Medicinal*, but with good wholsome Medicines, and laying my Books aside a little, I in about a month was cured again.

Yet believe that what with the hurts of the *Small-Pox* when I was a Youth, seconded with the dammage received from *Purges, Bleedings, Vomits, &c.* I have been so weakened; that I shall scarce ever regain my former Complexion, and chearful countenance, whilst I notwithstanding (through Gods mercy) am pretty healthy.

But to return. Thus having spent about four years in my studies I began to fancy the

practice of Physick. But when I considered on the other hand, the dangerousness of working with unexperienced tools, and such remedies as Books alone will afford me; without a faithful Tutor to open my understanding in the Analyfing of Bodies, the reasons of applying *Agains to Patients*, and the compounding and applying of Remedies. I say when I considered this I was somewhat disheartened, through an unwillingness to turn *Experimenter*, and as Physicians too often do *Ludere cum corio Humano*.

Because I saw much of the mischief frequently done by Physick was effected through too great confidence in Vulgar Prescripts and *Authors*, whilst Diseases were not the same. But *Providence* favouring, and my most Cordial friend intirely loving me, I obtain'd (he being aged) the knowledge of all his *Method and Medicines*, with what was the result of twenty I might say, (for he himself had an *Aged and Learned Tutor in Chymistry*) almost forty years experience in *Chymistry*: nor was I wholly ungrateful.

Being therefore for several years since no Botcher in Medicine, I thence-forward applied my self to a more narrow search: and from frequent Readings, Operatings, and daily converse, having made some discovery of *Abuses*, and *Injuries in Physick*, I thought meet

meet at length for a General good to publish them. That the Physician may be admonish'd to defend himself and his Patient; and the Patient likewise fore-warn'd to take heed of such, who being confident and careless mind nothing but their Ease and Profit; and by administering *harmful* Remedies under the notion of Physick, through meer ignorance and carelessness *Kill* not a few: as likewise of such who under pretence of *Healing*, are continually busied about *Exhausting the strength and Vitals*.

To give you a rehearsal of those cures in *Pleuritical affects* which this *Chymical Physician* did without *Plebotomy*, will be too tedious; such narratives requiring more time and Paper than can I now spare. However as a *Taste* and for example sake, I will mention one which I cured after his manner, in that interim whilst this *Traкт* was penning.

A person who heard well concerning me and the *safety* of my *Method*, sends for me to cure his Wife that was ill, and had through the violence of her distemper lately sounded, and fainted away. I went, and by that time I came to her she was pretty well reviv'd, inso-much that she could answer to my *Queries*: Only she had an almost intollerable pain in her left side, and her Stomach was disordered. I therefore judg'd 'twas a *Pleurisy*; and askt her what

what she lately had been eating of, that disagreed with her Stomach.

She replied that last night she had too freely eaten of a thing she lov'd, but it did not agree with her : This confirm'd 'twas a Pleurisy and that her *Stomach* not well digesting the last nights Supper had sent a *Pleuritical Sharpness* into the Blood. Wherefore as I had learnt from expert *Helmont*, and my no little experienced *Tutor*, *I gave her a Medicine to fortifie her Stomach, and make sure work there by slaying forreign Ferments, and binder a further procedure that way: not doubting in the least (as I had often known) to expel the Acidity in the Pleura, and put the Blood in good order again without borrowing the least aid of the Lancet. To do which I appointed a Medicine that is an Enemy to sharpness to be applied to the place where the pain was; having long since learnt, ubi Dolor, ibi Morbus, that where the pain is there is the Disease; and so I took my leave of them.*

These so operated and beset the *Spurious ferment* on both sides that they proved a little too hot for it, and banisht it : so that when about six hours after I visited her again, my Patient (being perswaded to it by a Female acquaintance of hers) was gone into the City. I exceedingly admired at her rashness, nor less at the suddenness of the Cure : so that desiring
they

they would take care at her coming home, if she relapst, to give her liberally of the first Medicine without fear, I took my leave for that night: and coming the next morning I found her very well; but she told me she was at coming home illish, that the pain return'd after her walk, and that the first Medicine remov'd it again:

Thus to Cure a *Pleurisy* in a Day is somewhat unwonted, but I had an advantage in taking it in its *Bud*: Nor will I undertake to do the like again in so short a time. However in four or five daies, I have known a *Pleurisy* commonly cured, by the sole aid of such-like Remedies, without bleeding: and will venture one more than an equal lay, by Gods blessing, to do it at any time, if I have the Patient in due season.

Next it will not be amiss to discourse of the Stomachs *Priority*, and the excellency of Stomachical Remedies. Only take notice that I by such don't mean *Syrups* or such like *Sugery* Medicines; which how pleasing soever they are to the healthy, are clogging and hurtful to a weak Stomach. But I by Stomachical Remedies mean such, that though not very sweet, are pleasing and friendly to Nature, and no waies disgustful to the Stomach.

The

The Stomach's præ-eminence asserted, and the necessariness of suiting Remedies to it.

NOr must we here forget to assert the Priority of the *Stomach*, and consequently the needfulness of adapting Medicines that are to be taken into it, to an agreeableness with it: in regard 'tis the *most Vital bowel and prime Seat of the Soul*; as also doth nourish all other regions of the Body, and correspond with them through an intercourse of *Veins, Arteries, and Nerves*.

That the *Soul* hath its prime residence in the *Stomach* the Acute Philosopher *Van Helmont* hath affirm'd: Nor do I believe he spake by conjecture, but what he experimentally knew; having not only (as he confesseth) through a denial of self, been admitted to that happiness to feel his own nothingness, but likewise (I believe) to be truly *Regenerated*, *Regenerated* I say; which ought above all things to be sought after, seeing our Blessed Saviour has said, *there is no entering into the Kingdom of God without it*.

Nor hath he affirm'd it only, but prov'd it by arguments: against which when the learned

ed Anatomist Bartholinus, hath raised some objections, yet a little after confesseth.

Disi tamen lato modo potest vita Anatom. principium, quia ibi sedes appetitus, reformis & prima alimentorum apprehensio; P. 91.

cujus vitium in sequentibus coctionibus, nusquam mutatur in melius. That it may in a large sense be called the principle or beginning of *Life*, because there is the seat of *Appetite*, and the first reception of nourishment, and that its error is never mended in the following Digestions.

But to prove it, and at present to omit the bringing a loss of *Appetite* on sudden frights or ill news, with other like arguments to prove that the seat of the *Soul* is in the *Stomach*; I shall refer you to those who have undergone a *New-Birth* or *Regeneration*, and in whom *Christs Spirit* inhabiteth: Who can tell you experimentally by pointing to the *Pit* of their *Stomachs*, or a fingers breadth lower, *That the Spirit of Christ* (which is not an imaginary thing but real substance, obtain'd through *Tribulation* by the goodness of God) appearing to refresh and console the distressed and thirsty *Soul*, glanceth forth its amiable, and thrice welcome beams in the *Stomach*: and that as oft as he withdraws himself (to wit the Spirit of God or Christ who are one) a load, and heavy burthen, is there felt; until the most gracious
and

and merciful Father of Lights extends forth his bowels of compassion, and removing that Load and Burthen, causeth his most Holy Spirit, that gentle Dove, (in his own time) to appear and abound like over-flowing streams, to the unutterable consolation of the Soul.

Unto which alludes that most true saying of our Saviour, he that believes in me (that is confides and can deny Self in all appearances) out of his Belly shall flow rivers of Living water, metaphorically intimating an abounding of the Holy Spirit to refresh such Souls as believe.

He happy is who from Experiment,
Knows where his Soul is fed; and is content:
To leave his darling Sins that he may come,
To be Regenerated, and brought home
To know himself: and with an humble mind,
Wait on our God, till he his Spirit find
O'erspilling like a stream, and bringing rest,
Unto his Soul, of Treasures 'tis the best.
Tis such a Treasure that no one shall gain,
Who wicked lives, and who his Soul doth stain,
With what corrupts: whilst living such are
Dead,

And cannot eat of Israel's daily Bread.
Besides 'tis certain as the Sophi say,
Nose reipsum is the leading-way

*To Wisdoms gate: whatever Fools do eate,
Who opened-Eyes, and understanding want.*

Neither doth the ignobleness of it office, in that it concocts for, and is as a Servant to the whole Body, at all gain-say or hinder it: or because it is alwayes full of Crude Meats, as *Bartholine* objects; those being no more arguments of ignobleness in the Stomach than it was in the *High-Priest of the Jews* for the good of the People to have plaid the *Butcher* in sacrificing. Nor doth the seeming meanness of its office at all hinder, that the Soul chiefly and the most Holy Spirit of God that refresheth it may not in the *Regenerated* reside there: seeing that *his* waies are not as Man's waies, nor *his* thoughts as Man's. And that oftentimes that which is mostly in esteem with Men, is disrespected by the almighty: *Scd contra.*

Forasmuch therefore as the Stomach is the prime seat of the *Soul* and by consequence of the Life; or if but as *Bartholine* saith in a large sense the *Principle, beginning, or original of Life*: yet because its error is never mended or corrected in any of the subsequent Digestions, it must needs be undeniably requisite, to level our intentions in cure, so as not to hurt it, but rather to please and cherish it. Especially in regard (as I said before) it corresponds with other noble Parts, and Regions of the Body.

to wit, the *Brain, Spleen, Oesophagus, mouth, Liver Lungs, Heart, Midriff*; and in a word there is scarce any eminent part of the Body which converseth not with it through the mediation of *Veins, Arteries, Nerves, and Membranes*. Whereby it (like a careful Patron) is made sensible of any injury those corresponding parts sustain, and not seldome shews it by Vomiting.

Nor is it only sensible of what injury other parts undergo, but it likewise makes them feel, and grow sensible of its own. And even likewise when a good and careful Father is sick, on whom alone depends the life and welfare of his Family, his dependants and those who are nourish'd by him are disconsolate or distressed: so do the less Noble Ferments, and depending functions of the Body, pine away and languish, when the *Stomach* the prime digester and preparer of nourishments is indispos'd and doth languish. And on the contrary are prone and Subject to cheerfulness, if the *Ventricle* or *Stomach* beams forth healthy and pleasing raies; yea though they are otherwise indispos'd, and debilitated. Which may be easily prov'd from the cure of the *Iliac Passio*, or griping of the guts, *Splenic affects*, *Cephalalgia* or Head-ach inveterate and *Stubborn Fevers* &c, by Medicines truly *Stomachical*. But now I shall proceed to answer an objection that will perhaps be offered

ferred to prove the seat of the Soul not in the Stomach but in the heart.

But dash not the Psalmist David say, Create within me, O Lord, a New-heart &c. And then hast made my heart to rejoyce &c. By the word Heart the Psalmist meaning? his Soul, putting the containing for the contained?

I answer, that though Holy David was undoubtedly a true Divine; and did sufficiently experience the Almighty's merciful benignity; and frequently enjoy the overflowings of the Spirit in his Soul; yet might he nevertheless be so wholly unskilful in Anatomy, as not to distinguish whether that Refreshment he felt was in his Stomach or Heart: seeing that Galen who was after him above a thousand years is upbraided by several with a diffecion of Apes through a penury of humane Bodies. But granting on the other hand that Holy David and all the Prophets were well skill'd in Anatomy as they might, the contrary not being proveable: yet doubtless was it a great error in the First Age of the World, to impose the Word HEART which is a Word of a very large signification on that one small part of the Body commonly called so; when it sometimes signifies the affections of the Soul or Mind, and sometimes the whole Soul it self; which doubtless is not confin'd to any one part of the Body but inhabits in the Heart, Stomach,

mach, Head, Liver, Blood &c. Though I am perswaded chiefly about the *upper Orifice* of the *Stomach*.

And therefore it by reason of its being an accustom'd Phrase amongst the *Jews*, the *Prophet David* utters those sayings; and our *Blessed Saviour* in speaking to the People useth the Word *Heart* frequently for the *Soul*, yet 'tis to be understood that *Christ* did speak to the People in their own phrases, to the end they might understand him; which otherwise they could not; and that the end of speech is to imprint our meaning to the hearers. Likewise we ought to consider that had either the *Liver, Spleen, or Lungs* through an accustom'd Error, been used Rhetorically to signifie the *Mind* or *Soul*; *Christ* in speaking, and the *Prophet* in writing, must have used their manner of phrasing, and delivered themselves in words suiting the capacities of the People, if they would have been understood by them; and therefore cannot this deny the *Soul's* not residence primely in the *Stomach*.

For if we grant the *Life* of the Body to be the *Soul*, as 'tis; and that where the *Soul* chiefly resides must needs be the *most sensible and necessary Bowel*. We shall easily prove it to be in the *Stomach*; from its so great necessities that no *Animals* lives without it, and from its so great sensibility that it will not en-
dure

dore the pressure of a hand on its upper Orifice without grief; nor a wound without sudden death. Whereas *Mullerus* relates a story of a man wounded in his heart that surviv'd fifteen daies, of which 'tis said he hung up a Table at *Groningen*. And all the *Anatomies* or histories I ever could meet with never yet gave an account of any man, that after a wound in the Stomach, especially if towards the upper Orifice which lies just under the Pit of the Stomach, liv'd one day. But to prove the mistake of the *Ancients* about the Heart, lets hear what *Bartholine* himself saies that objected against *Halswart*. He speaking about the Orifices of the Stomach thus delivers himself.

Sinistrum vulgo Superius dicitur, alias as ventriculi simpliciter, alias Stomachus ob amplitudinem: Venterque cor, quia Anatomicis affectus animi deliquia, aliisque reformatione Cardiacis similia gignunt, tam ab exquisitissimum sensum, tum quia cor condolet per consensum & vicinitatem, & nervorum ab eodem ratione Proderunt. In English thus: the left Orifice is called the upper, otherwise singly the Mouth of the Stomach: by some 'tis called the Stomach because of its largeness. By the *Ancients* 'twas called the Heart, because the Diseases thereof causeth faintings Fits or soundings and other symptoms like to those of the

Heart; likewise because of its most exquisite sense, and because the heart doth Sympathize therewith through consent, both of Neighbourhood and of *Nerves* proceeding from one & the same branch. Here *Bartholin* tells you the mistake of the *Ancients* in calling the Stomach the Heart: and saies 'twas because of its most exquisite sense, and because the Diseases of the Stomach caused fainting fits, and soundings like to those of the heart: and truly he might have said without injuring the Truth, that it not only causeth symptoms like to those of the Heart; But even that 'tis the *Harbinger* and *Parent* of those Diseases, for which the *Guiltless Heart* is often blamed. However if those Generations after which the *Holy Prophet David* liv'd, did mistake 'tis no wonder; seeing then *Anatomy* was little in request, and so they minded not the situation of parts. Also seeing that we who are in an Age of greater understanding can't lay aside that word yet, but use it commonly, for so much is it the mode still to call the Stomach the *Heart*, that people frequently say their *Hearts* were at their *Moments*, when on a sudden fright or surprisal their *Stomachs* have been mov'd. I remember that on a time I Discouring with an Ingenious Woman, and speaking of the Stomachs *Pre-eminence*, in that the *Prime Seat* of Life as also of the Soul was in it: she presently replied the chief place of Life, and there-

therefore of the Soul, was in the *Heart*; forasmuch as she found upon sudden frights or grief, that trouble and a load lay at her heart. Whereupon I askt her where her heart laid, and in what part of her body; And she forthwith pointed to the *Pit* of her *Stomach*, and told me there; which still confirm'd my argument of the Souls being chiefly in the *Stomach* reminding me of the saying of experienced *Hellment*. But the vulgar (saith he) are of my opinion, who for the vital beginning or seat of the Soul do shew with their hand the *Orifice* of the *Stomach*, as oft as they are pressed with *stresses*; to wit, as well with the anxieties of the *Body & Life*, as with the afflictions of the *mind*.

However Reader be pleas'd to take notice, that this Discourse is not penn'd to the end, I may bring up new Modes of speaking in *Divinity*: or to perswade the Teachers of the people to tell their Auditors, that they must Love God with all their *Stomachs*, instead of *hearts*; for 'twould be vain, needless and ridiculous, seeing that the holy Scriptures use the word *heart* commonly for the *Soul*, and the people understand it signifies so. Nay if amongst the *Antients* the *Liver* had been used to signify the *Soul*, and those *Holy Men* who gave forth the Scriptures had utter'd it customarily, whilst they spake to the capacities of the People that heard them; it had been no

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waies convenient to alter it. But the drift of this Discourse is to prove the nobility of the Stomach; that Physicians may take a little more care on't, than they are wonted; and not by their poisonous Medicines destroy the health of the Body, in ruining the Vigour and health of that Bowel.

But to resume our Discourse concerning the Stomach:

We find that 'tis so useful and necessary a Bowel that no Animal lives without it, or can live in its absence: and that Nature has been so solicitous and careful in the formation of it, and has taken such care to preserve it, that those Animals that want teeth to grinde their food with, have two Stomachs. As for instance Birds &c. who have besides their real Stomach which lieth more inward another kind of Stomach called *Ingluties the Crop*, which receives the meat, that it being lightly digested may be fitter for the Stomach succeeding; or as occasion may be cast forth for the young ones. This first Stomach, (or the Crop) one of our moderns tells us may be wounded and sown up again, which our loss of the Life: but not the second or true Stomach, which is most Vital. Also Beasts that chew the Cud have that prerogative to enjoy more Stomachs than one. And chewing the Cud being a meliorating, and making the food more fit for nourishment

nishment, does tacitly shew to us that *Chewing of Food well* (as really 'tis) is very advantageous to Health: seeing we read also that those *Beasts* that chewed the *Cud* were in the *Old Law* counted *Clean*.

And though I believe it was never found on record that any man after his Stomach was pierced or pluckt out spake one only word: yet the *Lord Verulam* speaks of a man that utter'd three or four words of a prayer when his Heart was out and in the Executioners hand, which argues that after his Heart was out his Soul was in his Body, else he could not have spoken. To omit what *Galen* saies of *Beasts* that lived at the *Altar* after their Hearts were taken out, and what *Pliny* (which another to wit *Tulius Obsequens* confirms) saies of those *Beasts* which when *Cæsar* sacrificed were found without Hearts: but doubtless not without Stomachs. To let pass what *Schepkinus* saies of those that had no Hearts, & *Tilesius* his declaring how 'twas wholly consumed. And lastly *Parus* his relation of one wounded in his heart that ran two hundred paces & with several others too tedious to quote, though I never yet could Read or Hear of any that wanted a Stomach, or that having been wounded therein have not presently died.

But *Hellmont* tells of a certain strong and staid *Man*, that did strike another sitting at a

Table with his fist, about the Orifice of his Stomach; who presently sunk down with a foaming mouth, & being lifted up by the company, was forth-with depriv'd of Pulse, and before Grace was said his body was as Cold as Ice.

Another relation he has of a *Carter*, who being with a Dagger thrust thorow about the Mouth of his Stomach presently died with a foaming Mouth, and was also depriv'd of all Pulse, and Heat: which proves that the prime seat of the Soul was there by so quick a departure of Heat and Pulse with the Life. When as those that die from some other defect, or a wound else-where, are scarce cold in many hours; which the same *Author* proves by notable instances. One of which is concerning a Woman, on whose Head an Image fell down from a high place, so as that the top of the Skull depressed her brain, for almost two fingers breadth: and though she was reckon'd to be Dead, yet had a slender pulse in both Arms six hours after.

Some there are who would have the Soul equally dispersed through-out the whole Body, and that all parts enjoy it alike: not granting it to be in one Part more than in another. But such in the mean time forget a thing daily obvious, to wit, that a Man loseth his legs or Arms, and yet the Soul remains intire and has all

all its faculties. Nevertheless I will not deny, but that it may reside in more parts than one, being unwilling to testifie what the *Scripture*, in this thing, and my own experience will not warrant: however I am sufficiently confirm'd that the *chief seat* thereof is in the *Stomach*, for reasons before mentioned; though likewise persuaded it in some sort inhabits in the *Head, Spleen, Heart, Blood, &c.*

Others would endeavour to prove the *Prime or chief seat* of the *Soul* to be the *Brain*: but in the first place experience denies it, from trouble and grief suddenly possessing the *Stomach*, and bringing a loss of *Appetite* with it; which doth not in the least affect the *Brain*, unless the *Life* grows outrageous, and then it affects it, by mediation of *Arteries* and *Nerves*. Secondly, the appearance of *Christs Spirit* withstands it, in regard solace is felt in the *Stomach* not in the *Brain*. Thirdly, the *Holy Scriptures* gain-say it, which declares, out of the *Belly* not out of the *Brain* or *Head* of Believers in *Christ*, shall flow *Rivers of Living Water*.

Thus far with Arguments, to excite the ingenious and studious in *Physick* to strive after Remedies suitable to the *Stomach*, such being most excellent and safe: yea with such I have seen almost incurable Diseases heal'd, At least-wise such, that had not only encreased, and grown worse, under the aids of *Plebotomy*, and the

the Drossy Medicines of the shops, with their clogging *Electuaries* and *Syrups*: but also such as had vanquish't with loud laughter the single and associated endeavours of *Physicians*. For alas as pitiful a fellow as a Disease seems to be, he scorns to be frightened at a *Bombast word*, or *Fustian Term*: or in the least scared at an *Aphorism* of *Hippocrates*: though i never so cunningly quoted, and though it may carry a great gloss in the tail on't. Nor is he more astonish't at a rehearsal of one of *Galen's*, *Celsus*, *Sennertus*, *Riverius*, or *Helmontius* sayings: whilst he domineering through deficiency in Medicine, causeth the lamenting Patient to cry out (if he is able) *Give me a Medicine or else I die* ——— *A Medicine I say*, for *Non Verbis, sed herbis*, Diseases are not cured with words.

Not with Medicines without endangering the Life, unless they are *homogenial* and *lively*: Forasmuch as Malignant ones not seldom do mischief, and exasperate the Disease: thereby assuredly telling us, if such at any time profit the sick; the praise is due to *Nature* not to the Medicine. Because being provok't, had she not been strong enough for both the Disease and the Remedy, Death had inavoidably followed. But with Remedies truly Stomachical, Vital, and the destroyers of Spurious forreign ferments; I have seen and known of Various *Tough*, *sturdy*, and *Venomous* Diseases cured,

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when they had more plust Methodical Prescriptions. A few of the cures I wil candidly relate, and such, whose occurrences may not be unworthy your remark.

A young Gentle Woman my acquaintance falling into a violent *Vomiting of Blood*, at several times brought up about two quarts. Hereupon one, and afterwards a second Physician was sent for, who forthwith order'd a Vein to be *Bleed*: but in the interim prescribed, and order'd various cooling things; neglecting the *Sharpest Cause* which caus'd the Blood, through a more than accustomed converts with *white Wines*, and had there being corrosive, and Turgent, fretted a Vein and given vent to it self. So that the *occasional Acidity* not being heeded all arrows were shot at the Virals. And although *Phlebotomy* was often repeated and Spirituall Medicines often given, all was in vain: For whilst the Acidity in the Blood was in being, she frequently, even almost every day, vomited up Blood; yea sometimes twice or thrice a day, and that not by ounces but by greater Quantities. Inasmuch that in less than fourteen daies, notwithstanding the unired endeavours of the two *Galenicall Doctors*, she was almost Dead through daily languishing, and the loss of about two Gallons of Blood; was grown so weak as unable to lift up a spoon to her mouth; or which is worse

to sit up right in her bed against a Pillow, unless they held up both her and it.

She being in this condition, A *Chymical Physician* my acquaintance was sent for, who when he came and saw in what a weak state she was, told the *By-standers* he doubted of her recovery: and that her other Physicians had done ill, to let out so much of her *Blood*, and neglect the *Occasional cause*, and preternatural sharpness in it. However seeing that they sent for him, and the other Physicians were *Non-pluss*: if they would give him that liberty he would do his utmost endeavour, and use the best of his skill to recover her. 'Twas yielded to: and Medicines being sent, he gave her a Dose or two of one of them, that is heating, but not inflaming, Stomachical, and an enemy to sharpness the Parent of this mischief, and turgency in her Blood: aiming thereby at fortifying her Vitals and the Stomach their prime seat; shooting his arrows directly at the cause, the which being remov'd he easily foresaw the *Blood* would soon be placid; and that it would not be very difficult to close the *New-made Orifice*, and confine the *vital juices* to its *channels*. By taking this Medicine often she began to revive, so that other Medicines were admitted likewise; yet did not the Blood presently stop: nor did he mind that much but aim'd at dulcifying the remainder; knowing that

that must be the way to quiet it; and judging the loss of two or three ounces of Blood in a week not material, seeing she got strength. Thus with his Remedies he gradually subverted the *sharpish ferment*, and in about ten daies time made her chearful and much stronger; though then through so great a loss of her blood she could not go alone: but in less than six weeks he stopp'd her Bleeding quite, and made her without help able to walk about the Chamber. Nor did he retard the Cure by denying her generous liquors: but being a profest enemy to the *Small-Beer* Method gave her orders to drink *strong sweet-wine* liberally, after the Cold was taken off with all ease.

Whilst she thus gain'd strength daily, and through *Cold-weather* was confin'd to her Chamber, one of her former Physicians came to visit her again. Who perceiving a very great amendment, and no fear of her Death; that he might preserve his own, and the Credit of his Brother *Galenist*, and that he might say she recovered soon after the taking something of him, when the *Chymical Doctor*, (under God) had snatch'd her from the very Jaws of Death: perswaded her that for all she was pretty well, and that the *Chymical Medicines* had reviv'd her, there was something in her Body that if not carried off would certainly hurt her for the future; and moreover with many submissives

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tells her, if she pleas'd, he would order a gentle
Purge. As if forsooth the *Chymical Doctor*
 who was a Learned and well-studied Physi-
 an, and the Son of a Physician, knew not Ex-
 tractum *Rudii*, *Pilula Ruffi* or some such dispen-
 satory purges, but must be beholden to him for
 one for his Patients sake of whom he needs should

But of this the *Young Chymical Physician*
 must not know at any hand; lest he should
 be offended, as he had cause. For doubtless
 if it had done her no harm, it had been enough
 to turn him off, upon sight of a full *Glasse-stool*
 and imagining all diseases in it, and to have
 given the Fame and Name of curing her to the
Galenist. For so they use sometimes to seive his
 ingenious and true-bearded Father before him,
 and with some *mussy Elelham*, or Syrup, muddy
Cordial, some *trivial Decoction* or a *Purge*, car-
 ry away the Credit, when he had done it, he cures
 and by railing against *Chymistry*, though those
 Remedies which were *Chymical* cured the Pa-
 tients, sometimes get such an Antipathy in him
 against them for fear of mischief, that in five
 years after, that *Chymical Medicines*, and the
Doctors must be shun out. But Providence had
 not design'd that he should thus complain with
 the *Part*.

Ego hoc versutius feci, talis alter honorum
 I cured her, another has the Name.

How.

However notwithstanding I as an acquaintance visiting her several times in her sickness, had taken up the Gally-pots and Glasses, with their mouldy Medicines left on the Cup-boards head by the two other Physicians; and had askt her how she could reasonably expect a cure and preservation, from Medicines so Spiritless, unable to preserve themselves, and had told her 'twas unreasonable to expect it: yet so much was she over-perswaded, and taken with the guilded, and pretty name *Purge*, that she took a purging Dose & had six or eight stools there-upon. That all Diseasefulness was banisht, and that the *Cloase-stool* had imprison'd it, was doubtless confidently believ'd; but the *Scene* was suddenly alter'd: for before eight next morning the *Chymical Doctor* was sent for in hast to the lately purg'd Gentle-woman, forasmuch as nothing but *Death* was expected.

The *Doctor* saw it, and was very sorrowful, therefore giving her a little of a Medicine to revive her languishing feeble Spirits he returns home, and I being present, tells his Father (who was both his and my Tutor in *Chymical Pharmacy* &c. He believ'd Mrs. — would not recover, because he saw his Medicines *un-
pluss*: And experience had told him if those Medicines he had given her could not prevail, nought else he, or any *Galenist* in Town, could give would. This I had known various times
verified,

verified, and therefore likewise believ'd the same; however we agreed upon't that Medicines should be given her, because as long as there was Life, there was hope: lest the Relapse might be from some Peccant matter more narrowly besieging the Life in the *Ventricle*. Which was too true, for though we knew not of it then, 'twas a *Really Peccant Purge*.

In brief she again followed the same Medicines and took them successively as ordered, which blotted out the *venome* of the *Laxative* and in about a week recruited her strength.

With which she being confirm'd that the Doctors Method and Medicines were *safe, innocent, and venymous*; pleasantly relates the whole story of the *Purge*: and thereby unfolded that Riddle which is so exceedingly puzzled us, to wit, how she came so violently to Relapse, in the presence of such vertuous healers. However she recovered, and has continued well several years, without Relapsing, to the *disorders of Chymistry*.

Another Gentle-Woman having contracted a Disease through catching Cold and want of Digesture, had her Vitals so narrowly beset, and violently assaulted that her recovery was even despair'd of, whilst the Consultations and mutual endeavours of two Learned, and expert *Galenists*, were in *vaine*. She being in this weak

weak condition sent for the *Chymical Doctor*, and was very well pleas'd with his *rational Theory*, the description of her Disease, its cause and manner of cure. But words would not heal her; therefore he sent two Medicines, *Stomachical* and *Absterfive*, which she took: and for the first two or three daies very much mended. But the Digestions whilst weak having heapt up abundance of Flegm, *Nature* after she was reinforc't attempted the expulsion of it, to ease her self of that load: and not being strong enough fell under the burthen to the well-nigh choking the Patient. Hereupon the Doctor was sent for in hast, who gave her lively Medicines plentifully, which brought abundance of *tough viscons Flegm*, and in a short time he left her much better. After this she took the same Remedies, and was by that means so vigorous and stout, that *Nature* resolv'd to have the other *brush* with her Enemy, and clear her self of the *clogging Flegm*: In which combate the Sick party being in danger of suffocation, the Doctor was sent for again, and plying her as before he brought it all up, to the no litle hastning the cure. Which being done, he did his endeavour to cleanse and strengthen the Ferments and Functions of the Body, with Medicines which were lively and innocent; and in nine or ten dayes space

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fully recovered her, to the credit of *Chymical Physick*.

Also an ingenious Gentleman my good friend having for many months laboured under a *Gallopig Consumption* and made use of diverse Physicians in vain; at length recollecting his memory remembred how I had formerly commended this *Chymical Doctor*. And thereupon (*though afraid of those dreadful things called Chymical Remedies*, because he had heard how some had done mischief with Remedies so call'd) was induc'd, health being a thing desirable, to see what the *Doctor* could do. A desire of *health* doubtless it was inclin'd him to it, for he was in no wise a friend to *Chymistry*; and would never have craved the assistance of its Medicines, could those of the *Shops* have cured him. But necessity had no Law: he had also heard from others a good Character of the *Doctors Medicines*, and his Method commended for its innocency.

At leastwise the worst that could come was but *Death* he thought, towards which he was hastning apace: whilst the most Authentick Bills, and costly Prescripts, were expos'd to a mock by the Disease. For his flesh was so wasted that he was little else but Skin & Bones: his Stomach was so weak, and made worse by *Spiritless drossy Doses*, that he almost continu-

ally

ally spitted, and daily grew worse and declining'd. Whilst he was in this languishing state, he consulted this *Chymical Doctor*: who to cure him gave him innocent Remedies, yet lively, *Stomachical, cleansing*, and profest enemies to forreign fermentis, with such good success, that about two months following them restor'd him.

About a year after the same Gentleman through drinking *wines* and eating a thing he could not digest, surfeited and contracted a *Quinzy*. After some daies the Doctor visiting him, and finding him scarce able to speak and in a Fever wichal, gave him Medicines to fortifie his Stomach, and break the neck of the Fever: and applied likewise two other Medicines to his throat outwardly that were enemies to *Acid Ithorinosses*. These so abated the fury of the *Quinzy* and vanquish'd the Fever and its cause; that in the morning when a friend of his came to make his Will, as supposing him not for this World, he was well, and said he could swallow a leaden-bullet, to the great astonishment of the Person.

For a certain pretender to *vast skill in Pharmacy*, and to no less in *feeling the Pulse*, having been at the Sick Gentlemans house overnight, had caus'd that party to come down to make his will: for he was pleas'd to tell the *Mistress* of the Family, that if her Husband

was not Bled in both Arms (*for take notice he had felt his Pulse*) he would be a *Dead-Man* before ten of the clock next morning. The tender Gentlewoman having dismissed him, comes up big with trouble for fear of losing her Loving Husband; and being asked what she aild? relates the *Cunning Pulse-feelers* opinion, and that in the presence of the *Doctor*. Who knowing what his Medicines had oftentimes done, and could do, smil'd and animat-ed his Patient; and to prove that *Whining-man* a notorious liar, and no less an *ignoramus* did sit up all night with his Patient; and by applying Medicines oft both outwardly, and inwardly, made him sound (*God blessing his endeavours*) by eight a clock next morning, without opening a Vein in the least, or without the least inclination to relapse.

Another Man aged fifty years and upwards being sick, was almost suffocated with Flegm: and whilst he had for several daies taken various prescrib'd Remedies grew worse and worse notwithstanding, and was yielded up as incurable: So that his *Galenical Physician* was dismissed, and my Friend a young *Chymical Physician* sent for. He came, and finding the Disease stubborn, gave him a Medicine in a four-fold quantity almost; but 'twas such a one as could no wise hurt nor inflame him, if he had given him four times more; by which ye may judge

judge 'twas neither Purge, nor Vomit. This somewhat reliev'd the Man, and began to work upon the Disease to some purpose; which done the Doctor departed else where. And in his absence in came an *Illiterate Man* a pretender to Physick, and counted a knowing *Astrologer*: yea with the Vulgar he goes under the name of a *Conjuror*, in that he undertakes to predict *Life and Death* to the people from *Astrology*, and takes Toll for the Discovery of *Lost Petty-coats*.

This unlearned mans opinion was askt: and thereupon after he had observ'd the *Planets* well, profoundly like a *Fool*, (and no Physician) in the sick mans presence condemn'd him to die *without Mercy*. Thus γ ρ \odot δ φ Ω . with all their *smiling Trinites*, pleasant *Sextiles*, and kind *Conjunctions* could do nothing it seems; and stood in this *Scheme* for Cyphers. This news was bad to the Sick-man; and as much believ'd by the Women as an *Oracle*.

But when the *Chymical Doctor* came, who was not ignorant of *Astrologie*, they telling him what the *Conjuror* had said, and he knowing that the *Conceit* of Death might do as much harm as the Disease, bad his Patient not fear, for the *Conjuror* was an *Ass*. And proved him little better before he had done; for with wholsome and lively Remedies in the space of a

week heartfully restor'd him, and he was well
not long since when I saw him, ~~and~~
These instances with the Arguments pre-
ceding them, will I hope be sufficient to let
Physicians see that the *Stomach* is no contemp-
tible bowell, and that Medicines innocent, and
adapted to it, must needs be good healers. But
if they will be wilfully blind and still persist
with their *poysons* untoward Remedies, and
such that many times ~~make~~ a Disease instead of
curing one; and very commonly exasperate
Maladies instead of pacifying them, I cannot
blessify their Patients: & deem them unfortu-
nate who fall into the hands of such Physicians,
that reading of a few Books can content them-
selves with a parcel of *ill contriv'd Recipes* (so they
have but the name of *Art*) to back their *Art-
ists* procedures, and that whilst their Remedies
are baffled are fit to say and do with that Phy-
sician of whom the ingenious and noble *Robert
Boyl* Esquire speaks,

There was (saith he) *a witty Doctor, who
being asked by an acquaintance of mine of
that same profession, why he would not give
such a Patient more generous remedies, seeing he
grew so much worse under the use of common
languid ones, to which he had been confin'd, al-
luding that at last he must needs die with them in
his Mouth; he briskly answered, Let him die
if he will so he die secundum Artem.*

But may *Secundum Artem* serve in the presence of the *Almighty*, when their own Consciences shall fly in their faces, and tell them, that they knew better Remedies were to be had, only their *Slack* and *Carelesness* hindred them from them? May that excuse when those who through their deceit, and pretending to Cure have been miserably and untimely Butchered, shall appear as accusers? 'Tis to be doubted hardly. Therefore ye Physicians act wisely, for the good of your own Souls, and the health of your Neighbour; and consider if the *Priest* and *Levite* who took not compassion freely on the stranger that fell amongst *Thieves*, were sore it counted unneighbourly and by consequence worthy of Blame: How much more worthy of it will such of you appear, who having the life of the distressed Sick committed to your charge, and a promised reward at your Elbows, are nevertheless so much unneighbourly, and inhumane, as to take the reward without regard had to his welfare.

Surely if you did but know the *Comfort* and *Peace* which attend Vertuous actions, and that quietude which follows welldone deeds and safe-walking in medicine, you would many of you not do what you do: But the greater is the Patients misery, 'tis not minded what Medicines, or Method may best cure, But

which Method is most *Easy*, which *least Heretical* and which *most in Vogue*. This was not the way that those, who desired *Wisdoms*, and *Peace of Conscience* before all fading enjoyments and *Mundane Treasures*, walked in. Nor was it the Path of *Helmont*, who confesseth that out of Charity he forsook the *Common Roads of Medicine*, as supposing it to be a cruel thing to heap up Moneys by the miseries of others.

It may be objected (as I heard it was by a Dunce of a Physician) against him that he was a *Papist*. 'Tis true: he confesseth it in his works. which (if you will make it a fault) is to be born with, considering 'twas the Religion of his Country. But the same pretty Objector forgot in the mean time that *Galen* was a Heathen, for all he lived in the dayes wherein Christianity was profest; and amongst Christians (to wit) at Rome, almost two hundred years after preaching of the Gospel.

Truly I wish that those Doctors we call Protestants, and Professors, would but shew more of *Christianity* in their lives than he did, and then I should say more against him, than now I may think. However I am one of those who doubt whether or no *the most holy God* minds a *Name* or a *Form* so much as the *Heart* of a Person; seeing he says by his Prophet *My Son give me thy Heart*. *Thy Heart*: not *whining Formalities*, for a Contrite-heart God never

never despiseth. And if indifferent things every one were allowed to walk as he is perswaded, seeing 'tis Antichristian to domineer over, and prescribe Laws to mens Consciences, and that God giveth what number of Talents he pleaseth to every man or woman, (*provided they take up no Weapon against the Regal and governing Power of the Land,*) it would do very well.

For the Scripture tells us *They shall come from the East, from the West, from the North, and from the South, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven.* Also I perceive (*saieth the Apostle*) that God is no respecter of Persons, but in every Nation he that Feareth God and worketh Righteousness is accepted with him. And 'tis to be doubted that the greatest part of the World, whilst they contend one for this, another for that, - and a third part for a third Form & opinion; in the end through their disobedience to Gods Spirit placed in their hearts, & through their neglect of Justice and Mercy, whilst they pay Tithes-Mint and Rue, and perform the leis weighty matters of the Law, (*Strain at Gnats and swallow Camels*) will be cast headlong to infernal punishment.

We may also suppose that it will not be said in the *last Day*, come hither, yee *Episcopalians*, that is as such an associated people, or ye *Papists*,

Papists, or yee Presbyterians, or yee Independents, or yee Anabaptists, or yee Quakers, (which are all but Nick-names) and enjoy the Kingdom prepared for you from the foundation of the World: But rather; Come hither yee, that served me with an upright Heart in Self-denial: That did to others as yee would be done by: That obeyed my Law of Light in your Hearts, and washed your garments clean from defilements: That abhorred Deceit in all its appearances, and faithfully to the best of your understandings withstood it: That Fed, and Cloath'd me in my despis'd little ones: That imbrued not your hands in the Blood of the Innocent, but rather for my sake endeavour'd their preservation: I say to such as these it will rather be sayd, Come yee blessed of my Father, and inherit a Kingdome &c.

On the contrary we may believe, that the most just God, who is no respecter of persons, will cast all of all Religions, that shall work wickedness, and do things unbecoming a Christian, to wit, shed innocent Blood, as the Papists did the Noble and true-hearted Protestants Blood; or which is less, shall so far forget their neighbour as to make Self the Center of all their actions; such I say we may believe, the Almighty, who will not behold Iniquity, will cast into Eternal flames where the Worme never dies.

And

And if so why may we not charitably think well concerning *Van Helmont* who was an honest man, and merciful to the *Poor and Distressed*; one that Studied Physick chiefly, that he might profit Mankind & relieve the miserable Sick; one that believ'd in *Christ*; and was an experienced (*not literal*) Divine: In some of which he manifested himself a *true* Physician, and in all of them a Christian indeed. To speak of what he was as to a *Linguist* is in vain, whilst his Works written in a *florid Latin style* do it loudly: But concerning his Education and Progress in Physick he speaks as follows.

Van Helmont's Education &c. with some other passages not unworthy remark.

I *N* the year 1580. my Father (saith he) dying, I being the youngest and of least esteem of my brethren, and sisters; was brought up in studies: But in the year Stud: Auth: 1594. which was the seventeenth Pag: 16. year of my Age, I finished the Course of Philosophy: therefore seeing that I had only a Mother, I seem'd to be the sole disposer of my right and will. But when I saw none admitted

mitted to Examination but in a Gown, and masked with a hood as if the Garment promised learning; I began to know that Professors for some time past, did expose young-men that were to take their Degrees in Arts to a mock: And I admired at a certain kind of Dotage in Professors, and so in the whole World; as also at the simplicity of young-mens Credulity. And that I at least wise might in my own judgement know, how much I was a Philosopher: I took myself to task, and examined whether or no I had gotten Truth or Knowledge.

I found for certain that I was Pufft up with the Letter and as it were (the forbidden fruit being eaten) plainly naked; save that I had learn Artificially to wrangle: Then first I came to know within my self that I knew nothing, and that I knew that which was of no value. For the sphere in Natural Philosophy did seem to promise some knowledge, to which I therefore joyned the Astrolabe, and the use of the Circle, and Theories of the Planets. I studied Logick and Algebra also for delights sake, as oft as a reading other things had brought Wearisomness: to which I joyned Euclids Elements, and made this Doctrine sociable to my Genius, because it contained Truth. But by accident the Art of knowing the Circle of Cornelius Gemma, as it were an other Metaphysick, came to my hand. He afterwards speaking of other his Studies, and how Astronomy

mony was of little Account with him, because it promis'd little of certainty or truth but very many vain things, goes on thus : *Therefore (saith he) my Course being thorowly finished seeing I knew nothing that was Sound and nothing True, I refused the Title of Mr. of Arts; being unwilling that Professors should play the fool with me, and declare me Master of seven Arts who was not yet a Scholar. Therefore I seeking Truth and Knowledge, but not their appearances, withdrew myself from the University.*

A wealthy Canonship was offered me, if so be I would make myself free to Divinity; but S. Bernard frightened me from it, because I should eat the sins of the People. But I begged of the Lord Iesus, that he would Vouchsafe to call me thither, where I might most please him.

Next he goes on and declares many occurrences, which I for brevity sake omit; but amongst the rest tells how he was pleased with *L. Annaeus Seneca's works*, as also *Epicetus's*; and that after he thought he had found the juyce of *Truth in Moral Philosophy*, and had prayed to the Prince of *Life* divers times that he would give him strength whereby he might contemplate of the naked Truth and Love it; as also had believed that in *Stoicisme* he did profit in Christian perfection; *God* mercifully discovered to him in a Dream that he was but as
a Bubble

a Bubble, and that in *Christ Jesus* we live and move and have our being; that no man can call even on the name of *Jesus* to salvation, without the special Grace of God; and that we must continually pray, and lead us not into Temptation &c. He tells us also how he rould over *Matthiolas* and *Diascorides*, and found the Art of *Herbarisme* to have nothing increased since the dayes of the latter, to wit, as to the knowledge of the Properties, Vertues, and Uses of Plants and Herbs: And being in a doubt to what Profession he should resign himself, he viewed the *Law*, and saw it to be uncertain, because 'twas mens Traditions; at least wise (he says) to govern himself he found was a thing hard enough, but the judgement concerning good-men and the life of others to be obscure, and subject to a thousand vexacious difficulties. But at last he fell in love with the Knowledge of *Nature*, and gives this account of his procedure.

I therefore (saith he) read the Institutions of Fuchius, and Fernelius, in which I knew as by an Epitome I had lookt into the whole science of healing; and smiled to myself: Is it so that the Science of healing is thus delivered without a Theorem and without a Teacher, Who hath drawn the gift of healing from the Adeptist? is the whole History of Natural properties thus shut up in Elementary Qualities? I therefore
read

read Galen's works twice, Once Hippocrates (whose Aphorisms I almost learned by heart) and all Avicen: I seriously and attentively read thorow as well the Greeks and Arabians as Moderns happily six hundred, and noted in Common places whatever in them seemed singular to me, and worthy the Quill. At length reading again my collected household-stuff, I knew my want, and it grieved me of my pains and years bestowed: To wit when I observed all Books singing the same song with the Institutions, did promise nothing of soundness; And that there was nothing which might promise the Knowledge of Truth, or the Truth of Knowledge. Elsewhere he saith,

I have alwayes even from a Child sought after the Truth above every delightful thing, because in all places I found every man a Lier: And so from the impiety of the World, all false, ignorant, devised, deceitful things, and things full of imposture have been Invented. And when I had opportunely searched into all States, Religions, and Conditions by their individuals; I saw indeed the certain and immutable Truth in Numbers and Measures. Finally in created things I found the Essences and Properties of things were True, and Good: But Truth it self however I enquired amongst men I nowhere found. I greatly grieved that Truth had

In Præfat:
Tum: Pest:

hid

hid it self from my capacity, being ignorant that that was my own Vice, but not the fault of things. At length when I had considered that God himself was the naked Truth, I took the New-Testament in my hand: In which although I every where noted Singular Truth, yet I found it interpretable to the Will of the Flesh: Yea at this day, I have observed some diligently studious to excuse excuses in Sins, especially in those of great men: and so I perceived Evangelical Truth to be professed but not Consented to as it ought. For there is none who having two Coats puts off one, that out of mere love he may cloath the Poor therewith as if Christ were present: none turns the other Check to the striker: And so through the endeavour of some at this day Evangelical Truth is grown out of use amongst Christians.

In which consideration whilst once I had tarried out almost all night, after the studies, and very many anxieties, of some Tears: I resolved with myself, that I would every were assault the Plague Gratis, the which had invaded our Countrey-men, and from which all fled. And although I had on every side from books, contracted into a compendium the choicest Remedies described by others, and had them ready: Yet I having tried them found them all to be Feeble, vain, and to no purpose. For the forsaken Sick and Poor, did often cast their Vomitings and belchings

belchings upon me; and breathed out their Soul between my armes, to my grief: But God preserved this ignorant and unprofitable servant. After this discourfing how naked he found the Art of healing he thus goes on.

I therefore griev'd that I had learn'd that Art; and being angry with myself griev'd that I who was Noble, had
 Tum: Pest:
 (against my Mothers will, and P: 10:
 my kindred on my Fathers side
 being ignorant of it) as the first in our family dedicated my self to Medicine. I long time bewailed the sin of Disobedience, and it repented me of the years and pains bestowed in a Chosen Profession. With a sorrowful heart also I humbly besought the Lord, that he would vouchsafe to lead me unto a calling, not whither I was carried of my own accord, but wherein I might chiefly please him: and I made a Vow I would follow and obey him, to the utmost of my power, whithersoever he should call me. Then first as having fed on the forbidden fruit, I acknowledged my own nakedness, because I found neither Truth nor Knowledge in my Putatitious Doctrine: supposing it especially to be a cruel thing, to heap up moneys by others miseries.

After this, amongst other things too tedious to be mentioned, he tells how he intitled his Inheritance on his Sister; and being a young-man, unprofitable in all things, he recommen-

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ded himself to God, with an intent of going far from home; Of forsaking Medicine; and of never returning into his own Country; And so went on hoping the Lord would clementiously direct him, & says that by how much the more he detested *Medicine*, and cast it far from him as an *Imposture* or *Juggling Deceit*; by so much the greater occasion of *healing* invaded him. For meeting with a *Novice* who had known at least the Manual Instruments of *Pyrotechny*; forthwith so soon as he beheld the *Penetrals* or inward part of some *Bodies* by the Fire, he perceived the separation of many: And in few years after, though absent, was in great esteem with the sick, by reason of his *Medicines*; as also with *Ernestus Bavarus* the Elector of *Collen*, who sent for him to help him. And a little after, after giving an account of some passages, which I shall omit, he thus proceeds.

Finally (saith he) God cut off the means of Preferment from me, as well in the Church as amongst Civil Potentates; and so also ample fortunes seem'd to be promis'd me by Rodolph the Emperour, but I had incurr'd the danger of my Soul. In exchange whereof he gave me a Godly and Noble Wife, with whom I withdrew myself to Vilvord: and for seven years space dedicated myself to the Art of the Fire, and succoured the Calamities of the Poor. I have found, and indeed I have certainly found (saith he)

be) that none shall be forsaken of God, who with a pious affection, and firm faith performs the office of a Physician. For although I am the silliest of all men, yet I have apparently found that God is Charity itself towards the Miserable; and that therefore from his own effluxing goodness of Charity, he alwayes took care of me: For the inheritances of my Wife were increased, and ample Patrimonies of my Family beset me: And though I was pressed down with suits of Law by the malice of men, Yet I became a Conquerer by some reversals so as that the Mercies of God openly appeared to me an unworthy Person.

Moreover he pressed down those that excelled in might, who under the Cloak of Piety persecuted me unto disgrace, and hidden Death. And the Darts were reflected on those that cast them, so that it now more shamesh than repenteth them of their manifest Crimes. Thus the noble Helmont,

And truly methinks he wrote like a Christian, and one that was a Physician indeed. Nor did he only write, but did so, in Curing the Poor freely, and in conscientiously exercising the office of a Physician towards the Rich, as also in detecting the Errors of *Galen*, and such his Drowsy followers who aim more at curing their Patients pockets of a *Plethora* than their bodies of a *Consumption*.

Indeed I the more willingly collected these things concerning his Education, and progress in Physick, that *Galenick Physicians* may see, or, if they will be wilfully blind, that other intelligent persons may see, against whom they have been Bawling so and Rayling; because he struck at their Master *Galen's* frigid Notions and four Humors, that have no existence unless in the Brains of the vulgar. But I must confess they were a little concerned, whilst he strikes at their *Silver Shrines*, to cry out with *Demetrius*; *Great is Diana of the Ephesians*: thinking that if this fellow prevail'd, he would clearly spoil the Trade of Stirring *Dung and Urine*, and diminish their Gain.

As to diminishing it I have nothing to say, only as to making Gain the chief aim that *Helmont* wrote against; as also against their neglect of the *Poor*, and did well in so doing: For Physick doubtless had its rise in Charity, though since (as all things are) 'tis corrupted. He tells you in the words of the *Wise-man*, That a Physician shall receive a Gift of a *King*, not of a *Poor-man*: thereby implying that we are not to neglect the Poor though they are not able to bring *Angels* nor *Crowns* in their hands for scribbling a few words to an Apothecary; nay though they are not able sometimes to bring half so much in their hands to pay for a Medicine.

cine; For the Almighty who is the *God* of the *Poor*, has sometimes a *Lazarus* in his *Sores*.

Nor is it unfit in the mean that those who can should pay, and reward a Physician well for his Labour and Studies, as a Physician ought to be: which *Helmont* in the words of the wise-man signifies. Besides some Physicians, who are owners of but indifferent Estates, would be ruin'd in doing otherwise, and thereby by disabling themselves to relieve, injure the distressed Poor. But then be sure let Equity and a good Conscience be made use of, and when they are under your hands do not, as 'tis to be doubted too many do, play such unhandsome Parts with them, as to protract cures out of love to *Angels*; Golden ones I mean: Nor out of Deceit, whilst your own Consciences tell you the only preventive Physick is sober, moderate, and orderly living, without Rioting and Drunkenness, go to perswade people to take your *Preventive Purges* when they are already in good plight, though many of you yourselves will not touch one of them in that case; knowing a Cup of *Sack* or *Ale* drunk moderately is better. Neither deal unreasonably, as too many frequently have done in cure of Sick persons of mean Estate, running them to such needless and great expences as to make them *Beggars* for ever after; or at least thereby so to impoverish them that several years scarce make

good the Loss, if the very *Conceit* of being so extreemly Poor make them not as Sick as the Disease it self made them.

The Truth of it is too too apparent, and yet many times, at least when the Disease is curable, they go uncured through deficiency in Medicine. Nor do some Physicians mind that; for so long as there is Money, the Sick shall have their Company, with *Your Humble Servant Madam* to boot. And although their own Consciences tell them, that their *Lifeloss* Medicines will not Profit; yet they will tell you, *Their life for yours you will recover*, wish they had a lease of your life or something to that effect: and speak twice more confidently than one that has better remedies, and makes a Conscience of what he does and says. Thus a rich Physician, but as ignorant as his Neighbours, was wonted to serve his Patients, (as several persons concern'd and that too well knew it, told me;) and as long as they gave him his *Fee*, to tell them that the Sick Party was like to Recover. And for all he apparently saw they were worse daily, and that his Remedies were at best but *Insignificancies*, also that there was no hopes of recovery by his *Cooling Method*: Yet would he not tell them so, lest I believe another Physician should be sent for, to effect the Cure to his dishonour. And which was remarkable, many times when the Physician
has

has thus promis'd life the Party has died in an hour or two after, and was sometimes struggling with Death when the *Doctor* prædicted *Life*. One Gentleman told me himself, that this *Doctor* visiting his Wife every day would give him comforting words, though he and the Nurse apparently plainly saw that she declin'd, and the Doctor might too doubtless have seen it had he not been made blind by *Plutus*; And that the last day the Doctor visited his Wife (who was then dying,) he gave him great hopes of her recovery, but was scarce gone a Bow-shot from the house before she was Dead. On the other hand, when the same Physician has been called to others that have not sed him as he expected, then would he denounce Death to them: perhaps on purpose to get clear of such *Moneyless Patients*.

On a time a Poor *Washer-woman* (as 'twas told to my Intimate by her self) being very ill, and having as I remember but three Half-Crowns in the World, was over-perswaded to imploy this *Doctor*, she did; but did ill in it: for she should have sent to some Physician who prepared his own Medicines, and then her advice would have cost her nothing. Or she might have gone or sent to some *Apothecary* that was judicious and sober, and he would have done her doubtless less harm than that *Doctor* did. For if she was not right-down sick the

loss of her Money (*poor-creature*) for *Fees* was enough to have made her so.

But to the matter. The Doctor visited her once, and had one half-crown, which was more than she could clear by a weeks washing; The second day he came again without sending for, *for the Doctors custom was, being once sent for, to follow his Game close*, and then he had the second half Crown; And the third day when he call'd in without sending for, the poor-womans last half Crown being hard to be parted with, she did not give him it: Whereupon being angry he askt her at his departure, whether she thought he could run up & down for nothing? she might have told him she did not send for him; And truly in my Opinion, if Physicians are so unwise as to run up and down to Mean-peoples houses without sending for, the People should be so wise as to thank them for it, but give them no Money for coming. Now whether or no the woman was *sentenced to dye* by the Doctor I cannot tell, but I remember I heard she recover'd by better Medicines. But what an unchristian trick was this to rob the *Spittle-house*! and how contrary to what the good Samaritane did! Surely if such Physicians should have no more mercy shewn them from *the Father of Lights* than they shew to their *fellow-creatures*, they would soon descend the Infernal Lake.

However

However I perswade myself there are not a few Learned Physicians that are tender-hearted, industrious, Conscientious, and Merciful; and many more that would do better did they know better: But such should be diligent, and inquisitive, (for as the *Poet* tells us, *God sells Arts to sweats*) and not content themselves with barely tumbling over a few volumes, and such that, were the very Authors themselves living, they would not know what to say to the stubborn Diseases of this Age. But though there are many such honest Physicians, yet there are many more 'tis to be feared otherwise; which thing is very lamentable. For though *Botchery* and *Deceit* in any Art is unpleasing, yet in Physick 'tis most dangerous, and prejudicial: whilst men by them sometimes lose their lives, and oftentimes their healths.

Therefore for an example to such as are not as they ought to be, I will by and by declare what I saw, and was an Eye-witness to, after that I have detected one abuse more, that too frequently is put on the Gentry: To do which take this following example.

A Wealthy *Knight and Baronet* not many years since fell sick: At first he was but slightly affected, but under welnigh half a dozen Physicians which did their endeavour off and on, instead of being better he declin'd; and at last

last interminated in a *Paralytick Gout*, or the *Gout & Palsy* together because the disease lying much in the *Genus Nervosum* contemned their feeble succours, or was rather strengthened by them. But before it came to this pass, and (though he was weak) had as yet the use of his Legs and Armts, he was visited by his Brother an Esquire that intreated him to make use of his Chymical Doctor: adding that he cured him safely, and soundly, when the ablest *Galenists* thereabouts could do no good, and had since cured his Wife of a *Paralytick Lethargy*, when two or three Physicians had after three daies endeavour left her insensible, and sleeping as they found her. At length the Esquire prevail'd so much that his *Doctor* was sent for, and retain'd, not doubting but to recover him with lively and good Remedies: Therefore he sent such. But before he (to wit the sick-man) had taken one spoonful of any of them, the *Galenists* with their Agents (of which they have too many) subtilly Workt him out, under the Notion of wishing the sick-man well: Buzzing into his head, that the Chymical Doctor gave *bot* Medicines that were Dangerous.

And why dangerous? Because the Medicines being vital and penetrative (which are properties in a medicine, that must suit in with, and assist the Life) if the Sick-man should have taken them he might doubtless have recovered; and is not that

hat dangerous? Now when they take their Cooling Medicines, which carry Deaths property, or Death is cold enough, there is little danger or fear (unless Nature be stubborn, and vigorous) but that they'l die according to Art.

But to go on. One of the first Doctors, though before he could do no good, after he had workt out the *Chymical Doctor*, that he might not be re-admitted & to keep the Sick-man in play, told him he had found out something that would doubtless Cure him safely in a Month or Six weeks. The words *Cure him safely* were mighty pleasing: and so they went on. But after this he daily declin'd, whilst they fed him up with *Fancies*, and told him 'Twas all for the better. But in short, he that before had the use of his Limbs in the space of six weeks could neither move Legs nor Arms, and was three times worse than before: So that the Promis'd Cure no where appear'd.

When the Sick Knight and Baronet complained of this, the *Apothecary* would tell him that they aim'd at preserving his *Life* within, and were loath to set upon the Disease in his *Limbs*, lest they should drive it in upon his life, and so kill him, as if there had been no other way to cure him but by driving the Disease upon his Life. Reader canst forbear smiling at, or rather pitying a Sick-man under such unfaithful helpers? However this quieted him

him for the present. But daily growing worse and worse, he still complain'd how that now he was in great pain in this joynt, and part of his Body. The *Doctor* told him *'twas all for the better*. At another time telling him he was much disturb'd in another part, and in almost half his body: The *Doctor* would still reply *'tis all for the Better*. And thus he grew better and better, till he was almost Dead. Whereupon when this languishing Person, after many months trial of this *Doctor*, was nothing mended: but was *worser* by many Degrees at last, than he was when he took him in hand the second time, notwithstanding *'twas all for the better*: Yet he employs another *Galenick Physician* and in about six weeks after fairly dies *Secundum Artem*. But whether or no that was all for the better, I'll leave you to determine.

Thus are the *Gentry* liable to be impos'd upon for their money, as well as the *Poor* slighted for want on't. Neither have *Nobles* themselv's because they are Rich been freed from Casualties, Nor will they ever be free, as long as *Poysons* must pass for Medicines, and so long as Nature must be weakned instead of helpt, and so long as *Words* are more studied than *Things*. Witness the sudden and untimely death of Marquess *Charles Spinelli* some years since General of the Genoans by *white Hellebore* which

which was given him by a Company of Physicians: As also the Death of that *Emperour* (to omit narratives nigher home) on whose Tomb History tells us was Engraven,

He perished through a Rout of Physicians.

Nor may I pass by the death of a very Lusty and stout young Gentleman, and an eldest brother, through extract of *Black Hellebore*, given him by an eminent and Learned *Doctor* to Purge away an Ague. For he after he had been walking abroad in the City wherein he liv'd, came home, and took it at eight at night, and was dead about three hours after: Purging and Vomiting most cruelly having preceded Death. The which, when I heard it from the mouth of the Brother of that Party that was kill'd, and the manner how, made me no little admire; and more admire that such can have the face to cry out against Chymistry as a hazardous Art, and exclaim against its Medicines as Venomous: When their very *Dispensatory* in point of Purging sounds forth little else but *Poysons*; and that they scarce ever effect any notable Cure but they do it by *Chymical Remedies*, and such, that were they faithfully prepared, and not Adulterated through desire of Gain, would do much more than they do.

'Tis pittie that *Physick*, an Art so useful, should

should be thus corrupted ; and that Self should thrust Charity out of doors. I believe if any *Shop-keeper* with whom a Physician deals should defraud him of a *Pound* or two, and act dishonestly, he would take it ill, and call him *Knave* not causlessly: But how much greater are such, who with lying deceits, not only many times get peoples money for nothing, or at best for a parcel of they know not what themselves: but also under pretence of curing, *Kill* them with *Poysons* Secundum Artem, when their lives can never be regain'd : And rather than another shall come to cure when they can't, anoint them with the *Oyle of Fool*, and feed them with *fancies* till they are dead, knowing then they are past telling tales.

✠ Therefore I say (Pray Reader take notice on't,) that that Physician who takes a Patient in hand, though it be in a Chronick disease, and does not in less than fourteen dayes time shew an apparent sign of Recovery: and by the fifth or sixth day does not give some refreshment to the Patient, and put a stop to the procedure of the disease, I say, if he does not do this, Let him pretend what he will, his Method and Remedies are feeble, and will in no wise profit.

For if the life do not meerly fail, which failing no Medicine can cure, Nature will in a few daies in some sort revive, in the presence, and through the aid of lively innocent remedies, and

and such as suit with the life. But if Medicines shall let a Patient languish and grow worse for a week or two, and yet the Patient after that recover by other Medicines: Know assuredly those first Medicines were unfit, or spiritless and dead, if not fitter to kill a Well-man, than cure a Sick one.

And if a Physician being called in an Acute distemper, to wit a *Fever* or a *Pleurisy*: and can't give ease, and great comfort, in less than four and twenty hours, and put a stop to the advance of the Disease: Also can't in the space of seven dayes, cure either of them without opening of a Vein; provided Medicines be well followed, and the candle of life does not fail: Tell him that I who have known hundreds upon hundreds cured so, affirm his Medicines are not the best in *England*.

And now to perform my promise made a few Pages back, having brought you *Helmont* that noble Physician for an example of Charity, and Christianity; I will give you one president more, that you may have two to imitate, and may be excited to well-doing by Example.

This person was my Tutor, who now being

**I have for the present conceal'd his name, lest it should be thought I wrote this to promote his Sons Interest who not unfortunately succeeds in his practice.*

decea-

deceased, I may lawfully commend, and tell you he was a practical Divine: And one that though he did not use to whine as some do, and take the Lord's name vainly in his mouth to make an outside religious show, (for he as well as my self abominated Hypocrites) yet carried the fear and love of God alwayes in his heart. And of all the Physicians I ever yet met with, I never found one whose humout was more like to *Van Helmonts* than his. For in the first place above twenty years since when he had a good Galenick Practice, finding as he told me *that was a long way to Cure diseases, but a short and easy way to get Money*, he gave to a learned chymical physician, to wit, one *Sommerskil; Medicina Doctor*, that had formerly been Secretary to *Prince Henry*, the eldest Son of *King James*, and was a man very Aged and judicious in Physick, and a Practiser many years. I say, to him he gave above a hundred pounds to teach him his Skill in *Chymistry*. Which he did, because he lov'd him well, and shortly after died; through grief some say because he could not obtain the *Lapis* to get which he vainly attempted. But that not concerning our Physical affairs, I shall pretermine.

And tell you that he by this means having many years experience, studiously went to work himself, till at last he obtain'd remedies after some years endeavour of a Large extent in

Point

Point of Curation. Then he left off *prescri-
bing*; and being at that time the only Physician
there that cleav'd to the *Chymical Method*, had
all the *Doctors* and *Apothecaries* against him;
so that he was forced to make good his Ground
by *Real Art*, and oppose their Reproaches
with Cures. Which he manfully did till he
died, and left in his place his eldest Son of the
same Name, a Person Ingenious and Learned.

Nor did this honest Physician appear like to
Helmont, only in leaving the *Galenick* for the
Chymick-Method; but also in Charity. And
had he had but *Helmont's Alkabeft*, and his
hundreds a year, he would, I am perswaded,
have given his Medicines away *Helmont-like*.
For though he liv'd by his Practice, as other
Physicians did and do, yet was he so charita-
ble to the Poor, and tender of the Health of
the Distressed, that I verily believe he cured
more People yearly for nothing, than some
Physicians in that City did for a hundred
pounds. For 'twas but going and telling him
they were *Sick and Poor*, and it was the way
not only to have Advice, but Medicines too
for nothing. Nay, which is more than ordi-
nary, he would not only Relieve some that
were Poor with Medicines and his Advice free-
ly, but with Money in private likewise, as I
by diligent observance and watching him found;
for he did not use to blow a Trumpet when he did

M

is;

it; nor would he speak on't, unless I took an occasion to discourse with him about it: And then he would like a good Man (as he was, if a Man may be called good) reply, The *Rich* have many Friends, but the *Poor* have few: And would add, That perhaps whilst the *poor Person* languish'd, and could not work for his Family, his Wife and Children almost starv'd at home: And therefore to let the sick Man languish because he had no Money, would be a thing very hard-hearted. He would also use to make their Case his, and say, He would be glad of *relief* if he were *sick*, though he had no Money to pay for it.

Sometimes others who were pretty well to Pass, having spent four or five Pounds on other Doctors in vain; when their Money was almost all gone, would come to him; and if when they came they could but plead, 'twas low with them, and they wanted Money, &c. he would commonly Cure them for a Crown or an Angel charge; to wit, by giving some of his Medicines away, whilst he sold other-some. And when Persons who lived well by their daily Labour, but not very Rich, have come to him at any time about a *Feaver*, or any other such like *Acute* Distemper, his Advice they had for nothing, and commonly a Cure for a Crown or less, and that *quickly* and *safely* too.

But the *Rich* rewarded him as they ought, and
all

all the Reason in the World for it: For if they do not, who shall reward him that is a Physician, for all his Pains, Studies, and Expences? But he would not, I am confident, have given to either *them* or the *Poor*, a Malignant Remedy, or such a one he durst not take himself, if he might have been hired to do it. Which was, in my Opinion, an excellent property in him, and a thing that gave great encouragement to many of his Patients, to leave to him whenever there was a necessity for Medicines. And some of his Patients when they have come, and have desired of him some Venomous Dose, perhaps a *Vomit*, &c. have had a positive denial, and that was all; for he would rather at any time venture the loss of his Patients love, than hazard their *Lives* and his *Credit*. But if they (being self-will'd) have got what they desired elsewhere, and have soundly paid the punishment of their Folly; then would they come to him many times to make up the Breach, and take leisure to repent of their Indiscretion.

It was also his custom (though he oftentimes hurt himself by it) after inventing or making a New Remedy, if none of his Family would venture on't, to take it first himself before any of his Patients should touch it. For, saith the honest Man, I that have Medicines by me, better know how to cure my self, if Malignancy

be in it, than another that hath no Medicine to help himself. Besides, he considered if he should try a New-made Remedy on a *Rich-Man*, and he be hurt by it, it would discredit himself and *Chymistry*. And to try it on a *Poor-Man*, as too many do, he considered if it should hurt him, though not kill him, yet it spoiling his Health, might ruine him, and undoe his Wife and Children (if he had any) that depended on his daily Labour; and therefore to do that would be cruel.

Thus did this true-hearted Physician too often hazard his own, to recover the Health of his *Neighbour*; endangering it, not only by operating in the Fire, to produce good Remedies, various times undergoing the fumes of *Mercury* and *Antimony*, till he was as weary of them as I am: But after he had, by Directions from other *Authors*, some true ones, some false ones, made many preparations too tedious to be named, and had wrought upon most Subjects that were in the least counted *Medicinal*; He, by taking many of them into his Body, mightily impaired his *Stomach*. And afterwards because he would not hurt others, (to wit, his Patients) he threw all such as he found *Disturbers of Nature*, and *Hazardous*, away; and only kept to such Remedies, as he was well assured were *Wholesome*, *Innocent*, and *Ver-*

Here

Here is a *President* for such Physicians that mind nothing beside *Self*, whilst the good of their Neighbour is least thought of; not regarding what they give to the People, so they may but live in *Ease* and *Pleasure*; not caring what Method they follow, (whether *Chymical*, or *Galemmical*) so they can but get money. As if to deal honestly and candidly with the oppressed, or to act with the good *Samaritan*, were out of fashion. They may believe it will not be askt in the *great Reckoning day* how many hundreds a year they had when they Died; but rather how many hundreds of the distressed Sick they have faithfully Reliev'd. I will not say for nothing, seeing, *The Labourer is worthy of reward*, but even for money and a stipend being tendred. They may consider that this life will have an end: And that although those many Souls, that by their *Carelessness* and *stolt*, are so civil, *That they never come back to complain*: Yet that the Ears of the *Almighty* being pierced by the crys of the *Widow* and *Fatherless*, they must once give an account of their Stewardship, and with what *Conscience*, they have exercised Physick. In which juncture I perswade my self, if God's witness in their Consciences stand on their side, they'l find it more than a little prevalent.

Another property my *honest Tutor* had, which I highly commend in him, or any other

ingenious Physician; to wit, he cared not, nay, abhorred to turn *Mountebank*; and as too many do, make a noise in Print about their *Pills, Elixirs, and Spirits*. For such let them pretend what they will, and tell you of the Name of the *Lord God* to boot, yet the business in the bottom is Money. And though many of them would perswade you into a belief that their hazardous Purging Pills, &c. are *All-curing*, and can make a *Disease* it self on sight of it *Disease*: Yet they rarely Cure any Disease radically with them, unless it be *the Consumption in their own Pockets*. Nor must you hear how many have been Kill'd and Mischiev'd by them, for that would not be to their Advantage.

I remember on a time, That one who found great benefit by a certain *Medicine* which my Tutor made, that would Cure several *Acute Distempers* safely; prevailing with his young Son many years since, got a few Bills printed of the Vertue and Use of it, with intent to sell the same only to his *private Acquaintance and Friends*, and to take away the trouble of writing Directions. But when this ingenious Physician saw it, he condemning that pedling trick of *Mountebanking*, was exceedingly ashamed on't, and gave strict orders to the contrary for the future. For if a Physician is qualified as he ought, a possessor of Excellent Medi-

Medicines, and one that prefers *Wisdom* before *Wealth*, he will doubtless never so highly undervalue his Profession, if he live on Bread and Water.

The Cure of those most inveterate Distempers, the *French Pax* and *Scurvey*, is a small matter with some of these *Bill-men*, when, poor-hearts, they would cure it if they could. *Infalible Cures* other-some thunder forth, though they have little skill in Medicinal Affairs. *Pish*, this is nothing with us; *London* and most Cities in *England* can shew you *Pills* good for *All Diseases*; and which is more, some good for *more* than *All*, being those (*it requires a long Faith to believe it*) that out-do all *Pills* hitherto extant: So that (*Monstrum horrendum!*) those very *Pills* their own selves that Cure *all Diseases*, are in no wise to be compared to them.

Most of these notwithstanding are *Compleat*, *Neat*, *Delicate*, *Fine*; sometimes *Curing*, often *hurting*, and now and then *Killing-Catharticks*, or *Emeto-Catharticks*; that is to say, *Purging-Pills*, or *Pills* that *Purge* and *Vomit* notoriously, and not seldom *scatter Burying-places prettily*. But I command and charge you not to read any thing of that in their Books and Bills, on the penalty of being counted one that read what they never publish in them.

But here's the worst on't, The more to deceive the People, and to put the better face on the Matter, we must have a pretence to *Chymistry*, (for that takes) if we have not some ill-shap'd Picture of a *Chymical-Furnace*, to make it daintily fine; and must tell them *Chymistry* had a finger in the Pill's-formation, for that will make it go off. When alas, *Poor-Things*, they understand nothing less than the real Art of the Fire, which teacheth us, if truly understood, to shun all violent Purges and Vomits, and to avoid all hazardous Remedies.

I do not write this to have these persecuted or put by, unless the *Poor* may have better Assistants; But to have People take notice, That, *as good Wine needs no Bush, no more do good Medicines a printed Bill*; as also to desire such Physicians who are intelligent, to be *Sincere, True-hearted, and Merciful, and to eat some Grains of Self-denial*. For 'tis the *hard-heartedness and haughtiness* of some such, that gives encouragement to these, whilst those who want an Angel or a Crown to Fee a Doctor, must go to them many times or no where, though they receive not that benefit they might. Whereas would intelligent Physicians keep a few Medicines by them to sell to the meaner sort of People without, whilst the richest give *Fees*, they would soon work them
out

out of Credit. Or, if instead of an Angel or a Crown, they would take a Shilling, or Nothing, and write them a *Bill* to some Conscientious *Apothecary*, prescribing a few cheap, yet Vertuous Ingredients, it would be a means to suppress the *Bill-Trado*. Which otherwise they will never do, and in reality 'tis pitty they should; for a small Aid, and somewhat uncertain, is better to the Poor than none.

Concerning Medicines both Chymical and Galenical.

THAT the Common Method of Medicine, called *Galenical*, is too languid and feeble to tug with those violent and stubborn Diseases which are grassant and assail us in our dayes, Experience hath so apparently evinced, that there is scarce one in four of our late *Physical-Writers* but confels it: And therefore exhort Physicians to apply themselves to search after *more vigorous Remedies*, which by their Vertues may vanquish Diseases. Thus far they do well and nobly, but in my Opinion they are sluggishly obeyed, especially by such who have either grown gray-headed in Ignorance, and will know nothing in a manner beyond a *Purge*, a *Vomit*, a *Syrup*, or the *Lancet*; or by such, who not much regarding the Good
of

170 *Injuries in Galenical, and*
of the Sick, mind mostly their *Ease* and
Profit.

Nor is it wholly without cause that they are no better obeyed, seeing some few of those who Preach forth this Excellent Doctrine, and plead for a Renovation of Medicine, are so far short of what they would have others do, that they themselves defend Blood-letting, and are not startled at hazardous Remedies.

For shame let us cast *Poysons* out of *Physick*, and all such Medicines as are disturbers of Nature; unless with *Helmont* we are able so to correct them, that we may not expose the Diseased to danger, nor to the Mercy of *Merciless-Doses*. Nor let us forget *Mercury* and *Antimony*, unless we are able to tame them; especially the first, who derides all endeavours unless you bring him an *Alkabeft*. For notwithstanding as otherwise prepared, with an addition of other Ingredients, it sometimes, as being *Alcaleom*, effects a Cure.

Yet considering it may expose, as it sometimes hath done, a Person to damage and danger, if not perniciously destroy him; I verily perswade my self, 'twould be for the honour of *Physick* and their safety, never to admit it into our *Stomachs*. Next I think it would no wayes dishonour *Chymistry*, could we find all our Pretenders to *Helmontianism*, steer their Course safely in *Physick*; (as some I know

know do) and not by their *perverse Mineraline Remedies* gain say *Noble Van in Works*, whilst in Words they seem to defend him. *Perverse* I say, for such as Purge and Vomit I can assure you deserve no better Name, and no little de-
fame *Chymistry*.

Which as it is an Art most useful, so is it a Word of no ill signification; being derived, as some say, from *Xυμῶς*, others from *Alchy-mus* a King. But 'tis the real knowledg of the Art and its Principles, not the Name, which is the thing that makes a Physician Excellent: Seeing it separates Crudities, and corrects Medicines by the Fire, through a proper Application of *Agent to Patient*.

Nor is there any greater difference between *Well-prepared Chymical Remedies*, and *vulgar Shop-ones* called *Galenical*, than that the last are *Crude and Raw*, at least-wise not cleansed from their Terrene and Drossy Shackles, and therefore unfit for a weak *Stomach*: And that the first, to wit, the *Chymical Remedies*, through the assistance of the *Fire and Art*, are rendered Spirituous, Vertuous, and Innocent, being divested of all cloging Qualities.

For if the Fire be so needful a thing to prepare Food when we are well, much more when we are sick; forasmuch as the *Stomach* is then usually so impair'd, as that the least thing offends it, if it be not lively and suitable. Be-
sides

sides the *Stomach* not being strong, is incapacitated to make a separation of Parts, and suck out the Vertues, which are but small, in a *crude*, and therefore unfit mass of *Terrestrieties or drossy Medicines*. Whereas a studious and industrious Chymical Physician, professing himself *Natures Servant*, separates the *drossy* parts from the *more pure* that should nourish; and by only exhibiting the latter, saves *Nature* the trouble of expelling the Dross, and of casting forth what otherwise would hurt Her. So that She being *delighted and enlivened* by the approach of such pure Remedies, begins to revive and get strength, and finally routs Her Household Enemy, to wit, the *disease fax*.

Which thing doubtless many *Galenical Physicians* observing often, whilst they rail'd against *Chymistry and its Medicines*; after a tryal of such as they could get from their own or others hands, found them not undeserving *Protection*; and do since embrace them with such loving hearts, though they subtilly rail against *Chymical Physicians*, as such that give her dangerous Medicines; That being put to a *non-plus* by the stubborn Disease, and their *Syrups, Purges, and Electuaries* being baffled, they'l apply themselves to such, and sometimes so fortunately, that the *almost-dead Patient* recovers.

For which their care I must needs highly commend

commend them, and should more commend them if they made such Chymical Medicines themselves: But I cannot say they are too honest and candid in railing against an Art, which their own Consciences tell them is most useful, and to which they are so much beholden. For if *Chymical Medicines* are good in an *Apothecaries* Hand, who ignores their Dose or Composition; or if they are excellent, being prescrib'd by a *Physician* that never made a *Chymical Medicine*, or at least-wise that Medicine he gives order for; Why may not such Medicines, being more faithfully made, be much better in a *Chymical Physitian's* Hands? I am sure there is no reason to the contrary, but much reason for it; and it seems most agreeable to sense, That he should best cure with *Chymical Remedies*, that spared neither cost nor labour to make them Excellent and Innocent, and knows well what Ingredients they are made of. But what do *Galenical Physitians* who prescribe to *Apothecaries*, make use of *Chymical Medicines*, and yet nevertheless rail at *Chymistry* and its Professors? Yes, they do, notwithstanding their railing, which is but to blind the World; and which is worse, those Chymical Remedies they make use of, are (besides badly made) oftentimes Sophisticated and Adulterated. How! Sophisticated and Adulterated? 'Tis so, and all from this cursed thing

thing *Self*, and a desire of Gain. For in the first place the *Doctor* cannot, because he must mind his *Fees*, and keep delicate white hands to feel the Pulse of his Patient. And in the next place the *Apothecary* loves Money, and won't, because he can buy them of *Mercenary Chymists* much cheaper than he can make them. But this cheapness sometimes costs the Patient dear, to wit, his Health, if not his Life, in regard the Remedies are *Adulterated and Abused*, that they may be afforded so: Though to cloak their own deceit, if the Medicine does harm, they, like Politicians, will say, His time was come.

But why do the *Mercenary Chymists* thus abuse their Remedies? That they may get a tolerable Subsistence and live. For the *Apothecary*, who (like other Tradesmen) buyes where he can buy cheapest, offering low rates, so low, that the Medicine cannot be faithfully made for the Money; doth thereby tempt the *Mercenary Chymist* to *Adulterate and Sophisticate*, or else make the Medicine by halves: How destructive this is to many a poor Soul, I shall leave others to determine: Thus instead of *Spirit of Salt*, *Phlegm of Salt* is sold; and not only so, but 'tis sometimes Sophisticated, and *Oyl of Sulphur* (with other Remedies too tedious to be named) *adulterated*, &c.

I omit with what, because I will not make
Fools Knaves.

Nor are many of our Modern Writers silent concerning this; for even *Van Helmont* seriously professeth, That he was loth to speak plainly of any Medicine of Note, *Because almost all Chymical Remedies in the Shops being full of deceit, and adulterated, through desire of Gain, gave him cause to think all would be serv'd so:* And truly I am of his Opinion. But the ingenious and noble *Robert *Boyl Esquire*, having found **Physiolog. Essayes.* it too true, sayes, *That he so often met with Chymical Preparations unsincere, that he dare scarce trust any in the Administration of Physick, which either his own Furnaces did not afford him, or was given him by some faithful skilful person he had a good opinion of.* The other day (sayes he) having occasion to use some Spirit of Salt, whereof I was not then provided, I sent for some to a Chymist, who making it himself, was the likelier to afford that which was well made: But though I gave him his own rate for it, at the first rectification in a Retort, a single pound afforded us no less than six ounces of Phlegm; and afterwards being further rectified in a high Body and gentle Heat, the remaining Spirit parted with a scarce credible quantity of the like nauseous Liquor. And after all these sequestrations

ous of Phlegm, 'twas not pure enough to perform what we expected from it. Of which complaining to an excellent Chymist of my acquaintance, he sent for Spirit of Salt to a very eminent Distiller of it, who gets much by his Profession, and passeth for a very honest Man: But this Spirit (besides its weakness) discovered it self to be Sophisticated, with either Spirit of Nitre or Aqua Fortis; which betrayed it self by its peculiar and odious smell. Whereas Spirit of Salt skilfully and sincerely drawn, is commonly of a greenish Colour, bordering upon yellow, and hath usually a peculiar and not unpleasant smell.

I shall bring here no more Instances, though I could produce many to the same effect, seeing it would be but *actum agere*. Only be pleased to take notice how well a Patient is likely to be recovered by such ill-made Medicines: And what's the cause the *Galenists* often prevail little more in a manner with their mercenary Chymical Remedies, than they do with their own clogging drossy Galenical ones, as also what is one cause they cry out against Chymical Medicines.

But why then do *Galenists* rail at, and give reproachful Titles to Chymical Physicians and their Art? There are many Causes, one of which I desir'd you to take notice of lately, but the most usual one is, because they out-do them

them in Cures, through faithful preparing their own Medicines. And thereupon lest the People, especially the *Gentry*, should be inclin'd to make use of them, they *Bur* into their Heads, *That Chymical Remedies either Kill or Cure quickly*. Who, not perceiving the *Doctors* Design, believe it, till they are brought almost to Death's door; and then when they perceive themselves as 'twere incurable, knowing they can but die, a Chymical Physician perhaps shall be imployed; and if they be not too far spent, (which sometimes they are before the Galenist will leave them) by *wholsome, lively, innocent Remedies* they recover. And by this means, notwithstanding their Reproaches, is *Chymistry* in repute with many.

I remember about four years since, a worthy Gentlewoman falling into a *Paralytick Letbargy*, several (I think three) Galenick Physicians were sent for. They tryed various Wayes and Means, and Medicine upon Medicine, but all was in vain; and after three days endeavour could not awaken her, or cause her to move, but were forced to leave her as they found her, whilst the Disease seemed to laugh their lifeless and feeble Remedies to scorn. Thus when she was yeilded incurable, my ingenious *Tutor* was sent for; who sending his Son, because himself could not conveniently go, recovered her by innocent yet valiant Remedies,

medics, insomuch that she could move and open her eyes in few hours space, and afterwards, to the wonderment of many, he made her well and sound. One or two of the *Doctors* hearing this, and seeing her within few dayes so much mended after their ineffectual attempts: To save their Credits, and save their Bungling, buz'd into the heads of the Women; that he, to wit, the *Chymical Doctor*, corresponded with the *Devil*, or some *bad Spirit*; adding, he useth *Astrology*, (which the Vulgar call the *Black Art*, though it borrows its name from *Light Bodies*) but they mistook. However this was not a little believed, by not only the credulous Women, but some Men; insomuch that enquiry was made concerning it, and that with diligence, whereby they were better satisfied, and plainly saw the *Heathenish Christianism*, and deceit of the *Doctors*; and we by this means came to hear on't.

But what a piece of Villany was this, to reward so good, so *charitable*, and so ingenious a Physician, with so base and ignominious a reproach, for all his *Labour* and *Expences* to find out *better Medicines* than they had! Nor was this all, for they used and tryed many wayes to depretiate, and bring his Medicines into contempt; onely because he could do more than they could, and oftentimes cured

where

where they were *non-plust*. But this reproach was so blockish, That surely had I not then been a *Tabler* with him in the House, and heard it there, I should not easily have believed that any Physician had been so stupid, or so unphilosophically bred, as to ascribe the cure of Diseases to the Devil. I must confess 'tis something like the trick of the *Pharisees*, who abused the *Prince* of Physicians, our *Lord and Master Christ*, for casting out Devils, and curing Diseases, which they could not; saying, he did it through *Beelzebub* the Prince of Devils: Wherefore if the Master was defam'd, well may his Servants.

However let not such Reproaches deter you, ye noble and true-hearted Chymical Physicians, from pursuing after more refined Medicines; being assured, (as *Helmont* sayes) *That none shall ever be forsaken of God, who with a pious Affection, and firm Faith, performs the Office of a Physician.*

Nor be ye startled at their crying out against the *Heat* of Chymical Medicines, seeing through a defect in the *Natural Heat* of the Body, Diseases are commonly bred, especially *Fevers*. For if *Heat*, which is the Exciter, though not the Efficient of Digestion, did not fail, as well as the Ferment it self, and thereby disfigure the *Stomach*; so many Fevers, and other Distempers as are, would scarce be: But

when the *Natural and Vital Heat* fails, a preternatural one either is caused in the whole Body soon after, through the *Archeus* being angry, or the whole does gradually decline. Besides we ought to consider that *Death* is cold, and that Diseases are the *Harbinger* of *Death*, therefore to be withstood by *Vital Remedies*, if we intend not to labour in vain: But how a Remedy that is *Vital* can be *Cold*, *Dead*, and *Spiritless*, I shall leave them to prove, seeing *Life and Heat* in Man are so much akin, that where the first is, there's the last; and that where the last is wholly absent, the first is not present.

But here by *Vital Remedies*, I do not mean such as will inflame, to wit, *Vinous* Ones: though such, if mild, when the disease cause is removed, are good for nourishment. But I by *Vital Medicines* do mean, such as are friendly to the *Life*, and the *Stomach*, the Prime Seat thereof; such as are benign, and in their heat not exceeding the *Vital Heat* of the Body. Such Heaters, I say, as shall certainly by their lively and absterfivè Properties, assist and reinforce Nature, to the expelling what hurts, and thereby undoubtedly cool.

Provided *Death*, and an extinction of the Candle of *Life* is not at hand: Yet then (*which is worthy of note*) such shall keep the Tongue smooth, as also the Mouth unfur'd; shall give
Ease

Ease when vulgar Remedies can't ; And commonly preserve the *Senses* intire to the last ; as much as then can be expected. For,

Contra vim mortis, non est Medicamen in hortis.

Yet am I not so much wedded to the *Chymical Science*, as to exclude all things from Physick which have not been *Spagyrically* handled : or to go to perswade the World that in the absence of *Pyrotechny*, no Remedies may be produced for some particular Maladies, whilst experience tells me the contrary. For doubtless the Art of Healing amongst the *Antients* was first founded on a *Proper application of Simples*, which they found good against many remote, and less dangerous Diseases, whilst daily experience dictated.

Nor can I be perswaded otherwise than that they had Remedies ; with which many violent Affects, and such that beset the Vitals in their chief Inns, were not unfortunately remov'd : could we be so happy as to know them in their naked simplicity, unmasked and singled from their hotch-potchly Adjuncts. Which we have reason to believe Posterity added, more from a desire of hiding the Art of Healing, to make the People believe 'tis most mysterious, and to beget admiration in them ; than in the least to advance it, or that they might safely

Cure Diseases: Seeing the multiplying of Ingredients in a Medicine is so common at this day, that scarce a wholesome one which is simple and innocent can be invented by any *Sober Physician, Motherly Gentlewoman* or *expert Nurse* (which two last have been doubtless the finders out of a great many Remedies); but if it come into the hands of some *half-witted, and Ambitious Doctors*; presently their aims are to *Monopolize* the same, and render it far more intricate.

To which end therefore, one he adds to the already vertuous Simple (or Medicine made of two or three ingredients) this thing, another he adds a second, as they think analogous; a third perhaps two or three more ingredients: And thus they add more and more till the Vertues of the Simple are *Confounded*, whilst the Medicine is Compounded. Besides, think they, (who are in the interim ignorant that *Nature rejoiceth in Simplicity*) if we mix a multitude of Ingredients together, 'tis much if one don't cure but an other will; And that if a Medicine hath thirty or forty several Ingredients in it, 'twill not be difficult to perswade the weak-sighted People that 'twill Cure half as many Diseases; at leastwise *knock down one as dead as a Herring*: For thirty to one is odds at the *foot-ball*; and that (Reader) thou knowest as well as I.

But

But truly herein they mistake, for we are not to go to *foot-Ball*, but to heal. Besides, let us suppose that that *Simple*, or perhaps two or three, which were originally the true Medicine, had any considerable Vertues: Yet they may well believe, and according to the Rules of Nature too, that the other adjuncts though they make the Medicine *mysterious*, do weaken and Eclipse its Vertues; and render it *disgustful* and oppressive to the *Stomach*, when otherwise it might alleviate *Nature*.

Hence is it that the *Sick* frequently complain against *vulgar Remedies* that are given for relief: Saith one, I no sooner see a *Gally-pot* or *Pill-box* but it presently inclines me to *loathing* and *vomiting*. Others there are who having been soundly paid off, will by no means hear of a *Physician* till they are right-down *Sick*, and almost at *Deaths door*; Yea will rather venture their lives under the hand of a *Nurse*, with some *Home-spun simple Decoction*, than in the least adhere to such confused Prescripts: So that till he is much spent, and he find his strength daily to fail, no *Physician* or *Physick* (as they improperly call poisonous Purges, Vomites, or Spiritless horch-porches) must pass over the threshold of the door. And when he is consulted, the Patient is apt to cry out, and that not causlessly, Good Doctor give me nothing to *Clog*, *Vomit*, or *Disturb me*. And why

is it? Perhaps Experience told him that last time he fell under the Doctors hands; he had welnigh as much trouble, and felt as much oppression from the Medicine he took, as from the Disease it self: Whilst *poor Nature* under two *Egyptian Task-masters*, was even forc'd to make Brick without Straw, and had a double trouble, instead of ease, to cast forth the *Disease* and *Medicine*.

Thus many times by clogging lifeless Medicines, as also by poysonous and churlish Purges and Vomits, *Nature* is not only even jaded, and hag'd, but likewise for the future admonisht. And I my self was in my youthful years, so grievously perplex with such, and harm'd in my Vitals; that several purgative Ingredients can't approach my Tongue or Palate, without welnigh causing me to Vomit: For *Nature*, who formerly paid punishment for admitting them, will hardly be cheated again.

And though some there are, and those not a few, who (with me) know that the *most simple Remedies* are most vertuous and benign, provided the ingredients be not poysonous; And therupon will not in the least, for any sinister ends, walk contrary to their understandings: Yet others there are, who making *Gain God-liness*, and their *Bellies* their God, mind not so much their Patients good, as the esteem of the World,

World, which (as it alwayes did) loves things of least worth, if they are splendid; And therefore oftentimes, out of policy, give them a tedious Receipt to frighten them into a belief of the *All-skilfulness*. For perhaps such *Doctors* imagine, that if they shall prescribe a few things, the *Patient* or *By-standers* will count them not knowing, and highly undervalue their Art: And think that if they shall order Common Things, and such as may be had at home, that the *Women* will get away their *Skill*: And that if they shall prescribe one Medicine twice, to one and the same Patient, without addition, 'twill manifest their Know- ingness to be small they suppose, or else discover their Art to the Apothecaries.

To keep all of them therefore in ignorance, and make them adore them the more, *Foreign* and *costly Ingredients*, with cruel and perversly hard names shall be ordered, and that in no small number: notwithstanding that by this means the Medicine is made cruelly and perversly clogging, and the Patients *Vitals* are injured whilst they seek to be admir'd.

Some others there are, who being ignorant of *Nature*, and not well knowing the rise and cause of Diseases; when they meet in consultation, because the Disease shall not escape their clutches, sometimes mix twenty or thirty (if not more) *Ingredients* together:

ther ; Perhaps hoping that if one don't *frighten him*, a second may *scare him*, a third may *box his Ears*, a fourth may *cut his Nose*, a fifth *break his Pale*, or a sixth *knock him down dead as a door Nail*. But if none of these shall do the work, yet at leastwise hope that so great a number of *Simples* will so closely beset the *Disease* on all sides, that he shall never escape their fingers, when many times there is more harm than good done by them.

I remember a certain *Author* relates, how that on a time several *Physicians* being in *consultation*, after viewing their *Patient*, resolv'd to joyn their forces together, and invent a *Medicine* to cure him. Whereupon one of them orders several things, another as many more, and a third must have his *Ingredients* in too ; so they went round, and round again, being resolv'd that some of the *Ingredients* should do the *Work*. But one who was more ingenious and intelligent than the rest, observing the *nonsensicalness* of the *Compound*, and the multitude of *Simples*, mixt without Reason ; tells them, They should put in one thing more, to wit, a *Hay-Cock*, and then 'twould be a *Medicine* fit for a *Horse*. Methinks he toucht the *Mark*, and spoke like one of understanding, for doubtless before 'twas as fit to *Kill* as *Cure*, but the *Hay-Cock* might have made it good for something.

But

But can we seriously suppose that such a Medicine, so diversly and irrationally mixt, and wherein are so many differing Ingredients, can ever prove a Pacifier of Nature? Or, may we not rather suppose, if any of them are *Alcalous*, and others *Acid*, that Nature will be disturb'd by their cross-grain'd litigiousness and quarrelling? I am fit to think nothing less.

[Well, but imagine that the Ingredients are as quiet as *Lambs*, and don't one fall foul on another; also that there are in such a *Mass* altogether, four or five Ingredients, which are *Homogeneous* and Innocent, and would, if given by themselves, do good: Yet they being exceedingly shackled and overwhelm'd, if not wholly destroy'd by the other Additions, are thereby made so feeble and weak, that if the Medicine, by its *cloggingness*, proves not an Enemy to Nature, it seldom gives ease to the Patient.

Give Ease did I say! Alas how can it possibly? 'Twould be a thing most unreasonable to expect it: Seeing the Necessary and Vertuous Ingredients, are so *hood-winkt* by the Adjuncts, that they are unable to peep out of the mixture. Which doubtless gave one of our *Moderns* occasion, with a serious Character, to say, *There were very few Medicines in the whole*

whole Dispensatory, which contained not as much hurt as good in them.

But as for some of the more vertuous Simples, in their Integrity and Nakedness, they are in no wise to be denyed our Repositories, nor excluded from the Claſſis of Medicine; nor some few such Specifick Remedies, as are compos'd of two or three Ingredients, and which Experience hath prov'd innocent and good; though it manifestly appears (daily experience dictating) that Chymistry produceth Remedies more Universal, and of a far more swift, certain, and safe Operation, in Malevolent and Dangerous Diseases; to wit, if the Ingredients are primarily Innocent, or made so by the assistance of Art: In that it separateth the parts terrene, deadly, and malign, from those that are most benign, lively, and vertuous. Whereby the last with greater ease are admitted into the Privy-Chambers of Life, and enable it to expell the Disease.

To call which injurious, I suppose there is no man so blind, seeing even when the strength is intire and confirm'd, so small a quantity of what Food is received into the Body, is assimulated and turned into nourishment. Seeing that after the most nourishing and vital parts are suck'd out by the *Vena-lactea*, the Droſſy and Earthy (which are far greater commonly than the nourishing) are rejected,
and

and cast forth by the Guts : Seeing also a separation is needful in Health, much more requisite in Sickness. But then Nature being debilitated, and unable to do it, 'tis the Office of the Physician to do it for Her, else he merits not the name of her Helper : That the Stomach and other Digestions which do fail and decline, may be aided with innocent Healers, and not be loaded and jaded with spiritless Medicines, insignificant, earthy, and raw.

Opiates blam'd.

TO omit *Opium* likewise, whilst it too often hurts and sometimes gives People their bane, is a thing I deem most inconvenient. For I aim not in reflecting on Damages in *Medicine*, to do my Work sluggishly by halves; nor partially to condemn some Physical Ingredients for their malignity, and let others as Venomous go Scot-free.

Would it not make one admire to see how many are murdered, yea plainly murdered, by the stupifying venom of *Opium*, and no warning taken thereof? But as if it were nothing to sport with mens Lives, those who have been the unfortunate Actors of such lamentable Tragedies, having prescribed such, and thereby killed their Patients *secundum Artem*, have

have nevertheless adventured ('tis cruel Ignorance) to give the same again with no unlike deplorable event. Yea, with many, not only confidently ignorant ones, but also the more Learned and Acute-witted, what is more commonly ordered for procuring gentle Rest, when the violence of the Disease hinders sleeping, than the mischievous, and not half-guiled *Laudanum* of the Shops? When the gentle Rest which it produceth, is not seldom a sleeping to Death, and that it so exceedingly stupifies many that take it, and so immeasurably preys upon their Vitals: That if after long sleeping they being forceably awakened, do mutter out a few words to their Friends, they serve for no more than a last fare-well, or to hint that Death is approaching. But some it so severely intangles in its *Narcotick* Chains, and so benums and freezes their Vitals, that their pretended gentle Rest, to the shame of Medicine, is a horrid irrecoverable Sleep.

And what then can any harm be in that? Seeing the Dead are generally very courteous, and are usually so little addicted to revenge, that they never come back to complain, or in the least to tell stories against the Doctor? It is to be wished they could, that then if Physicians Consciences smite them not, nor excite them to studiousness in Physick; yet being admonish'd for the future, they may learn to
make

make use of more innocent Remedies and not hazard the life of the Sick : May be thereby taught so much honesty for the future, as not to exclaim against men studious and learned, and because they recede from perverse Remedies and Methods, brand them with the name of *Empericks*, whilst themselves who know not what Remedies they give, are much more worthy thereof.

But suppose that an Opiative Medicine is given that has not so bad and malevolent tricks, but is by far better corrected than the *Laudanum*, for all its specious and sly additions ; which with *Sp. Vini*, are no more able to tame the Opium, than a Mouse is to tame a Lyon, though the Medicine is made mysterious by it. I say, suppose one better corrected than the *Laudanum* is given, yet the event is not alwayes as it should be. For *Matthew's Pill*, which in many Apothecarys shops in the Country is call'd *Magisterium Anodynum*, and in which the Opium is six times better corrected than in the *Laudanum*, is not only at a chance so great an enemy to the life as to destroy it : But also frequently a great causer of Thirst, Costiveness, and head-Ach the morning following, and sometimes watchfulness a night or two after.

You may perhaps say this is through the Pills ill composition, the *Corrector* not being good,

good, or through the *Opiums* ill commixture with it; caus'd from Lazyness and carelesness in him that made it: But not from any Vice in the Pill, as a Pill. In behalf of its innocency I can say little: only I can assure you that notwithstanding I can make it as well as another, yet I use it not, because it is hazardous. For, whatever others think, 'tis not an ordinary thing to sport with mens lives, nor is it in my Opinion lawful to give that Medicine to another which I would not willingly take. Besides the miscarriage of a Father, Mother, or Son, upon taking an untoward Remedy, may do so much injury in a family as to give them cause of blaming, if not of cursing the Physician and Apothecary too. And the killing of a Man, though it be *secundum Artem*, with a Medicine known to be dangerous, is a crime not easily expiated. Others perhaps may think well on't, and being adventurous, not dread it in the least: And so they may for all me; though I wish them success and prosperity in their affairs, even as much as their hearts can desire.

And as to *Laziness*, and *Incuriosnes* in the Preparer of it, on which you would lay the blame, when the Pill does harm and destroys the life of the Patient: I confess they are detrimental in Physick, and do make the Pill much more hazardous. Notwithstanding which, some of those Physicians who pretend to make their

own

Medicines, as well as Apothecaries, especially such as live in the Country, are and have been accustom'd to buy such like Remedies of *Miscenary Chymists and Operators*. Of the ill-making and compounding of which they being ignorant, and hoping they are truly and well-prepar'd, do sometimes, and that not seldome give them to the sick with events not answering their desires.

For such incurious Operators, if they make not their Remedies of perished *Drugs*, yet they bestow not the pains required to make them well, or at leastwise Adulterate and Sophisticate them at last that they may get a tolerable substance: And why is it? Because 'tis the humour of most Apothecaries, especially of those who are ignorant of Chymistry, without any regard had to due and honest preparation, to buy where most may be had for money; and (which is a wonderful cheapness) to purchase some remedies so cheap, that the same money, without being payd for Labour, will but defray charges of ingredients, Glasses, Fire, and house-Rent, if the medicine were duly and honestly made. Which humour of theirs in seeking after cheap, (not good) remedies is doubtless detrimental to the Sick, and one cause why they sometimes go uncured: whilst to please them their Operators scarce regard what
they

194 *Injuries in Galenical* and
they do, being loath to be depriv'd of their
Custome.

I perhaps by this discourse may anger some
of the Apothecaries whose Consciences on sight
hereof will fly in their Faces; As also some Phy-
sicians who pretending to make their own Me-
dicines; do buy their Chymical preparations of
others. But if I do, truly they must pardon
me: For where the lives of men are concern'd
'tis bad soothing; My desire is that they would
be candid & not seek more after wealth & ease
than the good of the sick. I that lost a *Father*
and had my own Vitals clipt in their prime,
through ill-contriv'd and pernicious medicines,
may well be allowed to speak. At leastwise
whether they will allow me or not, I will take
the liberty to do it.

Yet would I not have you think that all
Apothecaries are thus incurious. No: No:
for I am perswaded that there are not a few in
London, and some few here and there in the
Country that are persons very ingenious, and
candid, and such as make their own Chymi-
cal preparations. Only I could wish that those
candid ones were the quarter part of the Apo-
thecaries in the Nation: For then though it
would be bad enough, it would be better by far
than 'tis now. But to return to *Magisterium An-
odynus* otherwise call'd *Mathews his Pill*, and
to let you see 'tis not the safest of Medicines,
but

but sometimes destructive, take this example. A certain person a man of good credit falling violently ill of a Fever had *Mathews his Pill* given him by a Physician that made it, or at leastwise pretends to make his own Medicines: But whether 'twas to make him sleep or cure him of his Fever I know not; however the sick taking it, it so perniciously freez'd and stupify'd his Vitals, that although after some hours were past, being awakt he could open his eyes a little; Yet returning to sleep, all their Art could not awake him, so he soundly slept till he died.

Several more instances I could give you of such who with Opiates slept to Death: But I know not certainly whether they took the *Laudanum*, or *Magisterium Anodynum*: Only an *Esquire and his Wife* in the Country not many years since taking *Magisterium Anodynum* as the Physician ordered, and they perswading him to do so too, to prove the safety of his Medicine: the Physician died that night after taking it, and his Patients died in few dayes after him, their disease having been much exasperated.

An other person not being currently well, was thereby depriv'd of sleep, whereupon she consulting a Physician, and a *Learned one too*, he prescrib'd her an Opiative medicine to cause sleep, as also a Cordial with it. She took it

and sleeping soundly all night was awak't by her husband in the morning; when asking for a little drink, she suddainly fell asleep, and slept so long till she died; whilst they did their utmost endeavour to awake her.

A certain widow being somewhat ill fell under a course of Physick, (her Doctor being he that ordered a sleeping dose for the last) And first of all she was *Purg'd and Vomited*, which being done her *Stomach* was so hurt she could not sleep at night. Hereupon a *Dormitive* medicine was given her, which she taking overnight, next morning (whereas she us'd to be up at seven a Clock) she not being stirring at nine, one of her chief servants enquired for his Mistress, and askt why she was not come down: says the mayd presently, the Doctor gave my Mistress something to make her sleep, which said: The man fearing lest as some others had done she should *sleep to death*, took the boldness to go up and call her. When he came and found her fast asleep and in a cold sweat he awak't her; and she desiring it, reacht her something to drink: But the Cup was no sooner taken away, than she was asleep again, and gave the man a second trouble of awaking her: However that would not do, for to sleeping she return'd, whereupon he call'd up more company; and they not prevailing they sent for the Doctor to see if he could do any good: But

But he with all his *Art Force and Violence*, could not make her open her eyes, for the *Poysonous Opium* prevail'd. At length when fair means would not do, the *Doctor* ordered red-hot coals to be laid to her back; and when he had soundly burnt her, she not awaking slept to *Death Secundum Artem*, and left several Fatherless and Motherless Children.

I think I need mention no more, for these will suffice seeing such pranks are too often acted every where. But I wonder what such *Doctors* think of themselves, whilst they thus through carelessness fatten *Burying places*, and increase the numbers of the *Fatherless* and *Motherless*? Do they think God is just, and will ever call them to an account? Doubtless though the *Outward Law* can't reach them whilst they murder by authority, and send people *Methodically* to *Orcus*: God will one day let them know what a good Conscience means, and that there were and are Medicines not *Poysonous* to be found, if they had been diligent. However we *Physicians* have one great benefit above many other Professions, and 'tis that which keeps the *Poysoning trade on*: For if some others commit errors they remain in sight to posterity, but the Earth forthwith covers Our faults; By which means they being forgotten, we may without interruption next year Kill another *Secundum Artem*.

But does not *Opium* many times profit the sick in provoking rest, and causing them to sleep which otherwise they would not after watchful nights & days? I cannot say it really profiteth, as 'tis commonly corrected, but that it brings sleep and sometimes *Death* is apparent: nor does it seldome appear that the sleep which it causeth is not nourishing, as almost every intelligent woman that has been conversant with sick people, or has taken it her self can tell you. For it procures not sleep in that it takes away the cause of Watchfulness from the *Midriffs* and *Stomach*, but only through *Stupifying* the *Vitals*: For after the taking of an *Opiative* Medicine to wit *Laudanum* if the occasional cause of *Not-sleeping* remains; the night or two following the Party who took it is commonly more restless than before.

And if *Mathew's Pill* does at any time effect a cure I can hardly ascribe it to the *Opium* or *Hellebore* but to the *Correcting Sapo*: For that being *Alcalcons* and an enemy to *Acidity* by its absterfive property (whilst so much of the *Opium* in it does more harm than good) sometimes effects a cure and removes the Occasional Cause; which being taken away sleep comes naturally, and of its own accord; therefore we should chiefly aim at that. What I speak is not conjectural, but can assure you I am fully confirm'd that if half the *Opium* in the Pill and
half

half the *Hellebore* were left out, and a larger quantity of the *Liquorish* put in, 'twould be a far more innocent, less disturbing, and far more vertuous Medicine: for whereas according to *Mathews his way* the *Opium* was one to four, yet now being but one to eight it can't have that stupifying force, nor so exceedingly display its *Narcotick Venome*.

But be sure whatever you do let the *Sapo* be well, truly, and ducly made, and then mix the *Opium* thorowly with it, beating them two together for a good while in a *Mortar* till they are fully incorporated: which being done, at last put in the other ingredients after you have mingled them likewise; and by this means 'twill be made the more safe. Though after all if you would be ruled by me you should be very cautious in using it.

*Preventive Physick a cheat, and
a trick to get Money by.*

Amongst other *Injuries* and *Abuses* I can't pass by that mischievous one of giving purges to the *healtby* at *spring* and *fall* under pretence of keeping a *future integrity*. Having not only under that speciousness been reduced to weakness my self, but had likewise the unhappiness whilst a youth to lose my *Most dear Father*. Who being about the fourtieth year of his age,

and pretty healthy, in the spring-time some occasions calling him into that City wherein we liv'd, accidentally (as I think 'twas) meets with a *Galenist*, and one *Med: Doct*: This *Doctor* having for several years been his Physician used not much *Rhetorick* to perswade him ; but taking his fee, *Prescribes*, and sending the *Bill* away to the *Apothecary* gives order for a Preventive Purge to be taken next morning. My Father complied with his order and took it, but *Nature* not being able to expel and conquer the *Venome*, it, notwithstanding all their endeavour, derided all their succours, and so debilitated Nature, that things past through his body unaltered as it were, unless by the *Poyson* of the *Purge* : and the fourth day after taking it, it giving him thirty or forty stools (if not more) *Kill'd* him about six the next morning. Thus my Father through *Ignorance and Deceit* was murder'd under the notion of *Prevention*, and of anticipating future Diseases : whilst the *Doctor and Apothecary* striv'd each to find excuses and discharge themselves of the Blame.

But had the *Purge* been safe as it was not ; they would do well to give a reason why such a Dose must be given, to Oppose a Disease not in being, and is but supposed to come : Seeing they are wholly ignorant whether or no 'twill, (if it do come take up its *Inn* next in the *Head, Heart, Stomach, Guts, Spleen, Liver or Joyns* &c.

&c. Seeing that also they know not which of the *four Humours* (pardon the Phrase for I speak to the *Humourists*) will next abound, and therefore must needs be ignorant which of them to Select and Purge forth: Seeing also that the taking of Physick can bring no man to a more happy state of body than *health*, & therefore he that enjoys it wants none of their *Preventives*.

Yet will I not say that *Physick* (as the people call it) at *Spring* and *Fall* is unworthy of that appellation; it being most true that it is efficacious, and hath a Diverse Operation at Once: yea and so effectual a one too that I will not be so audacious as to rob it wholly of its name, seeing it in some sort deserves it. For if it takes away *superfluous humours* from the Patients body as they tell you; I am sure it adds *necessary ones* to some of the *Doctors Purses*; and whilst it cures that of a *Pletora*, cures this of a *Consumption*; which must inevitably follow were there not a supply and a proper Preventive at hand. But 'tis no matter think some, and their Actions declare it: *If we meet not with a Disease we will make one*; for 'tis a sad thing to be without work: *Oh misery of misery!* What a horrible thing is this, that Medicine mercifully created by the *Father of Lights* for the relief of distressed mankind, should thus be perverted & abus'd? *Honest Helmont* that thou wrotest

wroteſt not ſo ſatyrically in vain, nor yet without ſufficient cauſe, we may with facility ſee.

It may perhaps be objected that ſome Perſons if they take not a Purge at *Spring and Fall*, are ſubject ſometimes to Sickneſs in the Summer or Winter ſucceeding. This word *Sometimes* is well put in; for doubtleſs 'tis not alwayes; Neither are they alwayes well in the ſucceeding Winter or Summer who take them; Which I with many others can teſtify from woſul Experience. But many times on the other hand they who don't take them, are more healthy & leſs ſubject to lapſe: Whiſt they only crave the aſſiſtance of a Cup of *Wormwood-beer*, or ſome ſuch innocent *hauſtus* in the ſpring-time.

But granting what they ſay, to wit, that it is needful for ſome, and ſo requiſite at the fore-named Seasons; that the omiſſion thereof has made them infirm, and not ſeldome leſs healthy by far: Yet they ought to conſider that *Cuſtome* is the cauſe thereof, and that as *Cuſtomary* doth the body require it, no otherwiſe than it doth the uſe of *Tobacco* when many Years converſe therewith had made it familiar. And if too frequent ſmoking hath made *Tobacco* ſo neceſſary that ſome perſons can better be without their *food* than without it, muſt that forthwith prove it convenient for all perſons to take it? Experience tells us the contrary whiſt not a few are hurt by the uſe of it, and wiſh they never had known it. And

And therefore I shall say no more to such, whose converse with Preventive Purges has made that custom useful, and too sudden a declining it dangerous, than to advise them to take heed of whom they Make use, and be sure that the *Solutive* be safe. Lest after they have consulted too confident and careless *Physicians*, they dearly pay the punishment of their folly. I say, let them be sure that the *Purge*, if they must have one, be safe, and such that shall not hurt them, nor in the least impair the Faculties and Ferments of the Body. They who give other, deserve sharp reproof, and whether learned or unlearned, want no ignorance in *Physick*.

Yet would I not have you think there are no *Preventives*, or means to preserve Health for the future, for I can assure you to the contrary; onely they are neither *Purgatives* nor *Vomitives*. For in my opinion, the best Preventives, are *sober* and *moderate* Eating and Drinking; keeping a good order for *Sleeping*, *Exercises*, &c. and avoiding too much Seditariness; shunning all *Drunkenness* and *Debauchery*, and taking care upon sudden or great *Heats* not to catch cold: As also not to be too *studious* or *thoughtful*, (both which, or either of them weakens the Body more than Labour) but sometimes to slacken the Cords of Intense Study. 'Tis an excellent way also to prevent Diseases, and more profitable than the best *Preventive*,

tive Purge or Vomit in England, Never to Eat or Drink any thing that disagrees with you, or is disgustful and loathsome to your Stomach; Not forgetting at any time when your *Spirits* are flag'd and fail, to refresh and enliven them with a moderate cup of Ale, Sack, or other generous Liquor that agrees with your *Stomach* and *Purse*. In doing these, I dare assure thee, *Reader*, thou wilt do well, through *God's blessing*, and mayst laugh at all their *Preventives*. But now to give you a second Narrative.

Some years after the untimely death of my *Father*, it being thought meet in *Autumn*, for all I was pretty well, to purge my Body; that is to say, to take a *Poysonous dirty Besom* to sweep a clean House, and diminish my *Venal Blood*, a *Purge* was ordered, and I took it, but was thereby purged into an *Ague*, that continued a good while after; whereas had I been let alone, I might undoubtedly have been healthy that *Winter*.

Not much disagreeing with the History of my *Father's Death*, is an account which *Helmont* gives concerning a noted *Brabanter*. Of late, saith he, a judicious Man of the Privy-Council of Brabant, that he might preserve his Health, had taken an usual Pill of washed Aloes, (to wit, gilded) and whilst he found not the effect thereof, declares it to a Physician passing by: Who blames the sluggishness of the Aloes, and

so turns Picron or bitter, into Pigrum slow. I will prescribe, saith he, corrected Pills of greater vertue; the which being taken, after a whole weeks vainly endeavouring to restrain the Purgers unbridled effect, he miserably perished, thus that he might free himself from a future Disease, he perished by the deceit of the Physician, and left eleven Children.

From whence (saith Helmont) 'tis chiefly manifest, that it is free for a loosening Medicine to tyrannize on him that is in good health, as well as on a sick Person: to wit, it is lawful, under the name of a Physician, and deceit of a purging Medicine, to prey upon the Life of Princes without punishment, because the Earth covers the cruel ignorance of Physicians.

Also a Merchants Daughter of my Acquaintance told me seriously, That having some defect in her Speech, to wit, a Lissing, and thereby pronouncing some words not very plainly, though otherwise she was in very good health; was partly promis'd a removal of that Defect by a Physician. Who accordingly prescribes a Medicine or two for her whilst an Angel mediated. They being sent from the Apothecaries, the young Gentlewoman according to order took them, and was at four dayes end sick in good earnest, (*this is worse than what Tinkers do, to make a Hole in a whole Vessel*) and therefore had the Doctor's aid to repair the breach he had made in her Health.

which

which he, by strengthening Remedies, did in four or five dayes more. But the defect in *pronunciation*, her *Lisping* remains still, after that the Doctor had got some *Angels* for making her Sick: Whereas had he sent for a *Chyrurgion* to cut off a piece of her Tongue; he had had some seeming pretence; yet that had been, as equally blockish and dangerous. Seeing the cause of *Lisping* is the Tongues being too large for the Mouth, thereby hindring a clear pronunciation, whilst it cannot move readily, and is subject to close with the Teeth when it should not.

Surely the *Physician* (if I may call him one) was either sufficiently ill-read in *Anatomy*, or else little honest, either of which agree badly with Physick; for if he had not been one of them, he would never have prescribed Medicines to cure what cannot be cured. The over-bigness of the *Tongue* being caused at *Nature's* pleasure, no otherwise than a *large Hand, Arm, Leg, Foot, Nose, Mouth, or Head*; and therefore 'tis every way as rational to expect to lessen any of them by taking of Medicines inward, as to hope to make the *Tongue* less; to attempt which nevertheless would be Sottish. Also why may we not expect, after the same rate of Curing, that a Person having six Fingers on a Hand, should have one of them taken away by a Medicinal Potion, seeing that also is from an Error in *Formation*. But of this enough, which though not proper in this place, I thought meet to hint; That if such *Physicians* will not learn to be wise and honest, yet that the People may learn to shun them. I shall onely add one Instance more to shew the perniciousness of *Preventive Doses*, and then draw towards a conclusion.

A certain Tradesman, some years since, being desirous to take some Preventive *Physick*, consults a *Physician*; who thereupon prescribes him a *Purge* (to wit) in *Pills*, which were accordingly sent home to his house: But he, by reason he had urgent Affairs, neglected the taking of them for two dayes. The Doctor coming by,
and

and seeing him in his Shop, demanded whether or no he had taken them, the man replied No, but said, he would, and by the Doctor's permission did so: But the *Poyson* being strong, too strong for *Nature*, he was dead in two hours space.

These Examples I bring, for an admonishment and caution to such who may at any time be tempted to take *Preventive Physick*, when they are already healthy, and Nature in a good plight, through the Stomach and other Digestions performing their Office. It not being seldom that such a *Prevention* doth weaken the strength and Vitals, as well as the Purse; at least-wise it doth them no good, all things being considered. And some Physicians there are who are worthy of blame, in that notwithstanding their own Consciences, as well as the Scripture, tell them, *The whole have no need of the Physician*, and therefore want no Physick: Yet will, in hopes of an *Angel*, be perswading the Healthy to take their Preventive Doses, when some of them themselves would not take them were they hired to do it, but a cup of good Ale or Sack shall supply its place.

Also 'tis worthy of note, that if at any time a Person is Sick, and by the Physicians order a Medicine brought; if the sick Party request him to prove the innocency of it, by taking the like quantity he orders; it is five to one if to avoid taking it, he answers not, *That the whole have no need of the Physician*, or something to the same effect, and so evade it. Which thing considered, 'tis admirable the World is so stupid to be thus *bul'd* out of their *Moneys*, *Healths*, and sometimes their *Lives*, under a pretence of *Prevention*. It being a thing as altogether needless to converse with Medicines when we are well, as 'tis needful to use them when we are sick; lest, be the Medicines never so good, by too familiarly taking and making them daily Food, as it were, they prove not Medicinal when occasion requires. Yea, so much harm hath this preventive Purgings, and other abuses formerly done, as to make it a Proverb, *Qui Medicè vivit, miserè*

miserè vivit, (i. e.) *He that lives Physically, lives miserably*: And to make Physick the by-word of the Vulgar.

It may be Objected, That many take such Purges at *Spring* and *Autumn*, and are not at all hurt thereby; and 'tis doubtless true. Yet let me tell them, that not hurting such, and not impairing their Strengths, is not sufficient to counter-balance those injuries many others receive, if not by being kill'd, yet by debilitating and weakening their *Virals*. Besides, I am sure if they are not weakened, yet all things considered it profits not; notwithstanding much *corrupt* Liquor is cast forth; which some call *bad Humours*, and truly so they are when in the *Cloſe ſtool*, for 'tis *Venal Blood* ſlain by the venom of the *Laxative*, and rendred unfit for nourishment. Though before the Purge was admitted into the Body, 'twas well enough. That it is ſlain *Venal Blood*, the putrid ſmell of a dead Carcaſe poſſeſſing thoſe *Humours* (as *Halmont* hinteth) doth amply prove: As alſo if the Purge was violent, the ſcarce appearance of thoſe Veins which the day before were full, and the weakneſs of the *Vitals*, whoſe ſtrength is the *Blood*.

What miſeries (alas) thus attend us *Mortals*? As if it were not enough to do to wreſtle with Diſeaſes, that do daily get ſtrength, and grow more malign and ſtubborn: But we muſt be prey'd upon by *venomous Remedies*, and *unſaiſeful Helpers*? As if it were requiſite to preſerve Health, and a future integrity, by diminiſhing the ſtrength, and poiſoning the good Juices of the Body! Surely let him believe it that can, for I cannot; having been taught better, though at a dear rate, by the loſs of my *Fathers Life*, and by weakening my *Vitals* heretofore by ſuch miſchievous tricks.

FINIS.

